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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

CHANDLER ROBBINS, EDITOR. BOSTON, SATURDAY, JULY 29, 1837. NO. 833.---VOL. XVI.—NO. 30.

RELIGIOUS MISCELLANY.

From the Unitarian Magazine and Chronicle.

SKETCHES OF ENGLISH UNITARIAN HISTORY. No. 6.

By the fire of London, in 1666, Mr Firmin suffered the loss of his house in Lombard street; upon which he took a house and warehouse in Leadenhall street. But now his noble spirit and generous way of trading were so well known, that in a few years he so improved his stock, that he rebuilt his own house, and also built several other houses near the same spot. He went on with his trade in Lombard street till the year 1676; at which time he was worth about nine thousand pounds, though he had disposed of great sums in charities. This year he erected his warehouse in Little Britain, for the employment of the poor in the linen manufacture: of which Dr Tillotson has spoken in the following honorable manner in his funeral sermon on Mr Gouge, in the year 1681.

'This course, so happily devised and begun by Mr Gouge, gave, it may be, the first hint to that useful and worthy citizen, Mr Thomas Firmin, of a much larger design: which has been managed by him some years in this city, with that vigor and good success that many hundreds of poor children, and others who lived idle before, unprofitable both to themselves and the public, now maintain themselves, and are also some advantage to the community. By the assistance and charity of many excellent and well-disposed persons, Mr Firmin is enabled to bear the unavoidable loss and charge of so vast an undertaking; and by his own forward inclination to charity, and unwearied diligence and activity, is fitted to sustain and go through the incredible pains of it.'

Mr Firmin himself, in a piece written by him, entitled 'Proposals for the Employment of the Poor,' speaks of his establishment of this manufacture in the following terms:—

'Tis now above four years since I set up my workhouse in Little Britain, for the employment of the poor in the linen manufacture; which hath afforded so great help and relief to many hundreds of poor families, that I never did, and I fear never shall do, an action more to my own satisfaction, or to the good and benefit of the poor.'

He employed in this manufacture sometimes 1000, sometimes 1700 spinners, besides dressers of flax, weavers, and others. He used frequently to distribute charity among his poor manufacturers, when they were ill, or he thought their earnings insufficient for their support; and especially at Christmas, and in hard weather. He also laid in vast quantities of coals, which he gave amongst them; and by the presents which he procured from his friends for his spinners, he was sometimes enabled to distribute amongst them fifteen hundred garments in a year. He was several hundred pounds out of pocket by the establishment of this manufacture, besides considerable sums which he obtained for its support from his friends and acquaintance: however, he considered the whole as well laid out; for he thought, that 'twopence given to the poor by loss in their work, was twice so much saved to the public, as it took them off from beggary or worse courses.' And he used to say, that 'to pay the spinners, to relieve them with money begged for them, with coals and shirting, was to him such a pleasure, as magnificent buildings, pleasant walks, well-cultivated orchards and gardens, the jollity of music and wine, or the charms of love or study, are to others.'

He was so solicitous to employ his time in doing good, that his physician sometimes blamed him for not allowing himself competent time for his dinner. He would hastily rise from table to go to Garraway's Coffee-house about his affairs. But those affairs were seldom his own: he went thither much more frequently to solicit for the poor, or in the business of some friend who wanted his interest, or to promote some design for the public good. And we are told, that 'in these matters, his friends, who were not quick in their despatches, had reason oftentimes to complain of him, as not giving them sufficient time to despatch business with him: for he was nimble above most men, in apprehension, in speech, judgment, resolution, and action.'

He was persuaded by some to make trial of the woollen manufacture, because at this the poor might make better wages than at linen work. Accordingly he took a house for this purpose in Artillery Lane: but the price of wool advancing very much, and the London spinners being almost wholly unskilful at drawing a woollen thread, after a considerable loss by them, and upwards of two years' trial, he gave up the project.

He labored with a particular zeal and activity in redeeming poor debtors out of prison; not only as it was charity to the persons themselves, but out of regard to their distressed families. He would say, the release of one man out of prison is a relief bestowed on his whole family. And as he discharged great numbers of prisoners; so he took care for the better and easier subsistence of others while in prison; for he would examine the prisoners concerning their usage by their keepers; and sometimes prosecuted gaolers, for extorting unlawful fees, and other unjust practices. One of the gaolers prosecuted by Mr Firmin hanged himself before the matter was determined; which was considered as a strong presumption of his consciousness of his own guilt.

He was sensible that many persons who suffered imprisonment for debt had brought it on themselves by their own follies or vices; but he could not agree in opinion with those, who thought them on that account not entitled to the assistance of their fellow creatures. He used to say that 'it would be a miserable world indeed, if the Divine Providence should act by that rule: if God should show no favor, nor grant any help or deliverance to us, in those straits of calamities that are the effects of our sins.' The number of persons imprisoned for small debts whose discharge he procured was very great; but he was often grieved that he could do nothing for debtors imprisoned for large sums; on behalf of such, therefore, he always vigorously promoted acts of grace, whereby solvent debtors were discharged. The uncommon excellence of his character procured him a great interest in both Houses of Parliament; and this was generally known, insomuch that once when an act of grace had passed, of which an ill use had been made by some knavish people, he was upbraided with it by some of the creditors, and told that 'it was his act.'

Mr Firmin exerted all his influence among such of his acquaintance as were rich and opulent, to procure from them sums of money to distribute among the poor, as all that he could give out of his own private fortune was extremely inadequate to purposes of such extensive benevolence. And when he procured any donations for the poor, he used to send to the persons from whom he received them, exact accounts of the manner in which their money was distributed. It was also his custom, in order to render his charitable distributions as useful as possible, to inquire of such persons in the several parishes, as were eminent for wealth and charity, who were the most necessitous and best deserving poor in their neighborhood. He then went to their houses, that he might judge further by their looks, the number of their children, their furniture, and other circumstances, what their real situation was; and he relieved them accordingly. He did not confine his benevolence to these who were avowedly numbered among the poor, but was generous to many who were straitened in their circumstances, though they had too much delicacy to solicit the assistance of others. He has been known to send ten pounds at a time to clergymen in debt, or oppressed with many children; indeed his acts of generosity to worthy persons in distress were without number.

In the years 1681 and 1682, the French Protestants came over into England, which furnished new work for Mr Firmin's zeal and charity; and as he considered them to be sufferers for conscience sake, he exerted himself very much in their behalf. The wants of such a numerous body of religious refugees required not only great, but immediate succor. The first and one of the most difficult cares for them, was, providing lodging for such a multitude of strangers; but this with much pains he at length effected. He also procured large subscriptions for them; and in 1681 and 1682, between two and three thousand pounds collected for their use passed through his hands. About the same time he also established a linen manufactory for them at Ipswich, to which he subscribed liberally himself.

Besides the many other excellent qualities by which Firmin was distinguished, it deserves also to be remembered that he was always animated by a generous ardor in defence of the civil and religious liberties of his country. If any man was unjustly or illegally oppressed, he was ready to defend him as far as he was able, and those who suffered for defending the rights of Englishmen were sure of his friendship and assistance. He was at the expense of printing and distributing many publications, written in defence of public freedom; and particularly some calculated to arouse the people to a just opposition to the arbitrary measures of James the Second. And as far as his situation would permit, he was a zealous promoter of the Revolution.

When great numbers of the Irish nation, of all ranks, fled into England from the persecutions and proscriptions of James, then in Ireland, briefs and other means were set on foot for their relief, in all which Mr Firmin was extremely active. The money collected on this occasion, which passed through Mr Firmin's hands, amounted to upwards of fifty-six thousand pounds; and he was so assiduous in this charitable work, that he sometimes attended the distribution of the money among the sufferers from morning to night, without any intermission for food. His great services to these Irish refugees occasioned the Archbishop of Tuam, and seven other Irish bishops, to send him a letter of thanks, signed by them all, expressing their grateful sense of his kindness and diligence in behalf of their countrymen.

The excellency of Mr Firmin's character was so generally known, that it attracted the notice of Queen Mary, who testified some concern at hearing that he was not orthodox in his opinions. She therefore spoke to Archbishop Tillotson upon the subject, and earnestly recommended it to him to set Mr Firmin right in his notions respecting the Divinity of our Savior, and the doctrine of the satisfaction. The archbishop replied that he had often attempted this, but Mr Firmin, having so early and long imbibed the Socinian tenets, was not now capable of a contrary impression. However, when the archbishop afterwards published some sermons upon these subjects, he sent Mr Firmin one of the first copies from the press. He happened soon after to go to Lambeth, when the archbishop said to him, that the calumnies of people had obliged him to publish his sermons some time since preached at St. Lawrence's church, against the tenets of Socinus; that he had sincerely preached, as he then thought, and continued still to think of those points; that, however, nobody's false imputations should provoke him to give ill language to persons who dissented conscientiously, and for weighty reasons. That he knew well this was the case of the Socinians, for whose learning and dexterity he should always have a respect, as well as for their sincerity and exemplariness. Mr Firmin afterwards caused a piece to be drawn up and published, chiefly in answer to the archbishop's sermons, entitled, 'Considerations on the Explications and Defences of the Doctrine of the Trinity.' A copy of this was given, by Mr Firmin himself, to the archbishop; who, after he had read it, only answered, 'My lord of Sarum,' meaning Dr Burnet, 'shall humble your writers;' still retaining, however, his usual kindness for Mr Firmin.

He was one of the governors of St Thomas's Hospital in Southwark, and was extremely active in his endeavors to render that charitable institution as beneficial as possible. During the last twenty years of his life, he was also one of the governors of Christ-church Hospital in London, to which he was a great benefactor, and over which he was a constant superintendent. The writer of his life tells us, that

'He was wont every Lord's day, at five in the evening, to see the orphans of the hospital at their evening service; at which time they prayed, and sung an anthem by select voices, the chorus by all the boys. After this they sat down to supper at the several tables, under the care of their matrons; here Mr Firmin viewed them in their provisions, and in the behavior both of them and their officers and attendants, commending or admonishing as there was occasion. To this sight he invited, one time or other, all his friends, whether in the town or country; and at last led them to the orphan box, into which they would put somewhat, more or less, as they were charitably disposed.'

Among Mr Firmin's other charities, he was particularly careful and active in assisting those who had suffered by fire. He bound out a great number of boys to different trades, at his own expense, and contributed afterwards towards setting them up, if they had served out their apprenticeships with fidelity and diligence. But it would be endless to enter into a particular enumeration of the variety of methods in which Mr Firmin exerted his generosity and beneficence.

This excellent man died on the 20th of December, 1697. He was in his person of a low stature, and well proportioned; of a fair complexion, and a brisk and lively countenance; his aspect manly; and his whole appearance that of a man of good sense, worth, and dignity. Walking or sitting, we are told he appeared more comely than standing still; for his mien and action gave a gracefulness to his person. He was very quick of apprehension, extremely active in business, and indefatigably industrious. He was inquisitive and ingenious, and had a great thirst for knowledge, though his numerous avocations would not permit him to apply himself to study. His piety was rational and fervent, and his life was a continued display of the virtues inculcated in the Christian revelation. He was naturally of a warm temper, and incapable of dissembling his sentiments; but his consciousness of his own integrity occasioned him to be very little disturbed if envious or ill-designing men threw out any reflections to his disadvantage; for even virtue such as his could not wholly escape the attacks of calumny.

He was buried, agreeably to his own desire, in the cloisters of Christ-church Hospital; and there was placed on the wall, near his grave, the following inscription:—

'Near this place lieth the body of Thomas Firmin, late citizen of London, a governor of this and St Thomas's Hospital; who, by the grace of God, was created by Christ Jesus unto good works, wherein he was indefatigably industrious, and successfully provoked many others thereto; becoming also their almoner, visiting and relieving the poor at their houses; and in prisons, whence also he redeemed many. He set many hundreds of them at work, to the expending of great stocks. He rebuilt, repaired, and added conveniences to hospitals, weekly overseeing the orphans. The refugees from France, and from Ireland, have partaken largely the effects of his charity, pains and earnest solicitations for them. He was wonderfully zealous in every good work, beyond the example of any in our age. Thus showed he his faith by his works, and cannot reasonably be reproached for that which brought forth such plenty of good fruits.'

Sir Robert Clayton and his lady had also so great a respect for Mr Firmin's memory, that they caused a marble pillar, about eight feet high, to be erected to his memory in their garden at Morden, in Surrey, and on which was placed the following inscription:—

'To perpetuate (as faras marble and love can do it) the memory of Thomas Firmin citizen of London.

'None ever passed the several periods of human life more irreproachably, or performed the common duties of society with more sincerity and approbation. Though it appears, by his public spirit, that he thought himself born rather for the benefit of others than his own private advantage; yet the satisfaction of doing good, and the universal esteem of honest men, made him the happiest person in the world. But his charity (which was not confined to any nation, sect, or party,) is most worthy thy imitation, at least in some degree, O reader! He was as liberal of his own, as faithful in distributing the pious donations of others, whom he successfully persuaded to relieve the distressed, particularly the laborious poor; for of vagrant, idle, and insolent beggars, he was no advocate nor encourager. His agreeable temper rendering him an extraordinary lover of gardens, he contrived this walk, which bears his name, and where his improving conversation and example are still remembered. But since Heaven has better disposed of him, this pillar is erected to charity and friendship by Sir Robert Clayton, and Martha his lady, who first builded and planted in Morden.'

'HIS HOUSEHOLD AFTER HIM.'

We lately fished up, out of a sea of old pamphlets, an account of four of the servants of the eminent philanthropist, John Howard. Their honored master died in 1790, in an obscure town in Russian Tartary. These servants outlived him many years. They were all eminently pious, having imbibed in an eminent degree his spirit of piety and benevolence. They bore the most ample testimony to the sincerity and power of their master's religion, not only conveying him to distant lands and through frightful perils in the cause of goodness and mercy, but as shining forth in the most clear and lovely manner in the retirement of private life and in the bosom of his own family. The man who plead with kings in behalf of their suffering subjects; who searched the loathesome dungeons of Europe to relieve misery; who braved the dangers of the plague on the shores of the Black sea to find a remedy for it, was also the man who employed the energies of holy love in leading the humblest of his servants in the way of truth and salvation, and in 'commanding his household after him,' in the way of eternal life. We love that light which, while it spreads its glory over a continent, enters also the smallest crevices to chase away their darkness.—*Recorder.*

BENEVOLENCE.—The late archbishop of Bordeaux was remarkable for his tolerance and enlightened benevolence. The following anecdote will not be read without interest.

'My lord,' said a person to him one day, 'here is a poor woman come to ask charity; what do you wish to do for her?' 'How old is she?' 'Seventy.' 'Is she in great distress?' 'She says so.' 'She must be relieved; give her twenty-five francs.' 'Twenty-five francs! my lord, it is too much, especially as she is a Jewess.' 'A Jewess!' 'Yes, my lord.' 'Oh, that makes a great difference; give her fifty francs, then, and thank her for coming.'

FOR THE REGISTER AND OBSERVER.

FURTHER REMINISCENCES OF S. A. D. No. 6.

The incident of the seaman in my last communication reminds me of another which occurred in a neighboring town. I was preaching a sermon, the object of which was to give a general view of the Unitarian faith—to set in as clear a light as possible what liberal Christians believed and what they did not believe. In the midst of my remarks, the silence of the house was suddenly startled by a loud groan, such as might be uttered in the extremest agony. It penetrated to the very bottom of my heart. Whence it came, by whom uttered, and for what purpose, if involuntary, were to me insoluble mysteries. It occurred to me in a moment that there might be some Methodist, Baptist, Hopkinsian or hot headed partisan present who was shocked at the simplicity and beauty of liberal Christianity, and could not but give vent to a horrific groan such as may come up from the tortured bosoms of the lost. It aroused my spirits. The truth, thought I, ought to be spoken boldly, and I was resolved not to be daunted. On I proceeded in a louder and deeper tone—and the latter half of the discourse was delivered with more life and vigor than it was ever my good fortune to exhibit before. If I ever preached tolerably, it seemed to me I did then. After service it was natural for me to inquire out the author of this novel interruption and the meaning thereof. The explanation was a little different from what I expected and was somewhat amusing. There proved to be a member of the society, a rugged worker in iron, subject to incontrollable fits of gaping. These were accompanied by deep groans of less or greater length, as the case might be. It was not the first time the audience had been greeted therewith, and they had got in a measure accustomed to it. It seemed to me a wise suggestion which I offered partly from a benevolent regard for future clergymen, that the *gaper* be requested to take his seat hereafter next the door, that when he perceived his mouth stretching open, he might seize his hat and run as for life.

Perhaps I shall be excused for mentioning another circumstance, though of a trifling nature, which occurred in Hancock, a town but few miles distant from Ellsworth. I had been invited to preach an evening lecture at this place. It was mid-winter. I rode out in a sleigh and put up (for the night) at the house of a plain farmer of the old school, who had carried the mail in this part of the country on foot or horseback, for many years. He proved to be the brother of G. L. Esq. who was recently Mayor of the city of N. York, and is a remarkable instance of a man, who, from the lowest walks of life, has risen to wealth and distinction. The old farmer told me he had not seen his brother, until recently for 40 years. But to return to the service. It was to be held in a school house a mile or more distant. We rode to it and found it to be a room in the back part of a dwelling house. The audience after a while assembled and the time for the lecture arrived. I was ushered into the apartment—there was but a single light—and that a tallow candle. Only in the vicinity of this, which stood upon a desk beside the fireplace, was the darkness made visible. How far the apartment extended back or how much of an audience I had, I knew not. I could see but the front line consisting of men women and children. To use the flickering flame to the best advantage I took my station in front of the desk and commenced the service. All went on tolerably until I got a little into my sermon. By this time the sooty wick had become unconscionably long, and the darkness of the room began to be invisible. There were no snuffers. The crisis was at hand, and something must be done without delay. So I called upon the audience for snuffers. After some bustle they were produced. I snuffed the candle and went on. I had not proceeded far when one of the children got loose from its mother's arms ran up to me, seized me by the knees and lifting itself up, looked me earnestly in the face, as much as to say—Do take me—do take me. It was no time to play with children, as it seemed to me, and doubtless to my audience, so on I preached with as much composure as I could. The child continued playing about me for some time unmolested by myself or any part of the audience and at length tottered back to its mother. After the lecture I was informed that the number of my hearers was about sixty, and that many who never heard a Unitarian preach, had come a distance of several miles.

S. A. D.

'Should the preacher speak for hours, and the essayist write whole volumes upon the prolific subject of duelling, neither could convey a more apt and pointed rebuke upon this practice, disgraceful alike to the boor and the gentleman, than that uttered by the brave Marshal Turrenne, who, when spat upon in the street by a gallant of the French court, calmly said:

"If, young man, I could wipe your blood from off my conscience, as easily as I can wipe your spittle from off my face, you should this moment die."'

Sermons.

No. XIX.

AGRIPPA AND PAUL.

ACTS, XXVI. 28.—*Almost thou persuadest me to be a Christian.*

In this manner spoke Herod Agrippa to the apostle Paul. In this manner spoke a Jewish king, the king of Chalcis, to a prisoner arraigned before him. And for what cause was Paul arraigned as a prisoner before Agrippa? For this cause:—for professing that same Christian faith, which his judge declared *himself* almost persuaded to embrace.

My hearers, what judgment have you formed concerning this exclamation of king Agrippa? With me you doubtless consider it a remarkable acknowledgement. It was indeed a remarkable tribute paid to the majesty of divine truth. It was the simplicity of the gospel, triumphing over the pomp of royalty, and the power of prejudice. To the Christian cause, and the eloquence of its advocate it was equally honorable. But there is another light in which I would recommend to you all to view this confession. Of what value, let me ask, of what value was this confession, as it regarded king Agrippa? It was worth just as much as all inefficient resolves are worth,—and no more; worth just as much as all heartless wishes are worth,—and no more; such, for example, as the mass of Christendom have been forming these eighteen hundred years; such as the mass of you, my hearers, unless I do you injustice, have been forming ever since your dawn of reason,—your state of accountability,—say ten or twenty, forty or fifty years. It was a mere emotion, a mere impulse of the moment, a lip acknowledgement, a lifeless belief that never appeared in action,—and nothing more. In the presence of his eloquent prisoner, Agrippa seems to have been awed and conscience smitten. He was pleased to represent himself as almost persuaded to become a Christian. Do you say that he was miserably deceived? No, not deceived, I think: he had too little of sincerity, he had too little of heart, even for self-deception. He experienced what you have all experienced, a *religious sensation*, a transient *feeling*, that resembles dramatic excitement,—and nothing more. His early dew of faith, his morning cloud of goodness, vanished away. I repeat my assertion: you have all felt the same impulse. In volumes of fiction, for example, you read of some valley of diamonds: what inexhaustible riches! you exclaim. In the descriptions of a traveller, you admire some grotto or cave of miraculous splendor; how brilliant! how imposing! how magnificent! rises to your lips. You peruse the great poem of Milton; with the primitive pair you wander among the scenes of Paradise, fresh from the hand of their Creator; and you breathe,—O what divine beauty, what unsullied innocence, what heaven of nature is here! You would explore the wild magnificence of the west,—you accompany your countrymen, Lewis and Clarke, into the heart of the wilderness, and there, resting upon a rock, you contemplate with sublime emotion the Great Fall of the Missouri. Now when in reading, you enjoy manifestations of beauty and sublimity like these, you often say to yourselves 'How I long to see these wonders! These men of genius and adventure, conquerers of the mind, almost persuade me to visit them.' Do you mean, then, to explore those scenes? grotto or garden, valley or waterfall? Just as much as Herod Agrippa meant to become a Christian,—and no more. What he chose to denominate being almost persuaded, amounted to just nothing,—nothing but a momentary impulse.

My friends, take a survey of the Christian world. Can there be a fact more melancholy than this, that the spirit of Agrippa is so universally predominant, that multitudes innumerable imagine themselves safe, not far from the kingdom of heaven, while they are in the most awful insecurity, in the most imminent peril. To all of *you*, my hearers, to whom this representation is applicable, there *is* a fact more melancholy and more alarming. It is this:—that what you fear for the great community, you must fear for your individual selves. To each one of you, therefore, the apostle proclaims, as he proclaimed to Festus, king Agrippa, his sister Bernice, the commanders, and principal men of Cesarea:—'I would to God, that not only thou, but all likewise that hear me this day, were both almost, and altogether such as I am, except these bonds.'

From the brief development I have made, and from the heart-felt earnestness discovered by the apostle, you perceive the futility and folly of all pretension, mere words of mouth, not confirmed by deeds of heart and hand. You perceive that, to be almost persuaded to become a Christian, and nothing more, like this Jewish king of Chalcis, this Agrippa, who was suspected of living incestuously with his very sister Bernice, must be utterly ineffectual to form the Christian character.

The inquiry, then, that seems naturally to arise, and which I wish you to make, is something of this complexion:—'What is it to be altogether persuaded? What is it to become a Christian, like Paul, that powerful champion of the cross?' Let us examine this character both as a Jew and a Christian.

I. View this man of ardor and energy, in the first place, this man so vehement and impassioned in his convictions, while he remained in the profession of Judaism. He was a zealous defender of the law of Moses. In this he was not blameworthy; the law was the faith of his fathers. His character was irreproachable,—no vice, no immorality stained the purity of his life. Like other Jews indeed, he hated his enemies; he persecuted all who opposed his views of religion; his zeal was intemperate and immitigable, but he was at the same time conscientious in his convictions. This he declared before the high priest Ananias, and the assembled Sanhedrim. 'Brethren, I have always conducted myself with a good conscience before God, even to this day.' To Agrippa he declares, 'I indeed was myself of opinion once, that I ought to make great opposition to the name of Jesus of Nazereth. I did so in Jerusalem. Many of the saints I shut up in prison, by authority from the chief priests; and against those who were put to death, I gave my vote of condemnation. I punished them continually in every synagogue, and compelled them to revile the name of Jesus; and through excessive rage against them, amounting even to madness, I pursued them to foreign cities also.' This was the spirit of a bigot; this was the spirit of an imperfect dispensation; but how opposed to the meek temper of the Gospel, I need not say. This same zealot you afterward hear exclaim, 'I thank Christ Jesus our Lord, who granted me strength, who accounted me faithful, and placed me in the ministry, me, who was before a reviler, a persecutor, and injurious; but I obtained mercy because I did these things ignorantly in unbelief.' Enlightened and sanctified by the pure doctrines of the Savior, Paul stigmatized his former conduct, his insane exasperation, his unrelenting persecution of Christians, as characteristic of the chief of sinners. His conduct deserved that stigma. Had a Christian, Peter, James, or John, been equally furious against the Jews, he would have deserved the same reprobation. Now if this eminent scholar of Gamaliel, if this most rigid observer of the law of Moses, and, by consequence, if the best informed, and most conscientious members of the Jewish community,—I say, if these would commit such injustice, could be guilty of such inhumanity, and still think they were doing God service, you must perceive the riches of divine goodness, in granting you the mild and merciful dispensation of the Christian faith. In Paul the Jew, you find no satisfaction; the question therefore returns: What is it to be altogether persuaded? What is it to become a Christian?

II. View this persecuting zealot, in the second place, this emissary of Jewish vengeance, arrested in the midst of his career. Breathing out threats and slaughter against the disciples of the Lord, he goes to the high priest. He desires of him letters to the synagogues of Damascus, 110 miles northward of the metropolis. He obtains letters. He receives authority, that if he find any individual of the Christian faith, whether men or women, he shall bring them bound to Jerusalem. Full of the fiercest rage,—broodings of wrath,—the smothered flame of the soul,—he journeys onward, and now arrives within a short distance of Damascus. Alas! unhappy Paul! he thinks himself near the accomplishment of his fell purpose. When behold! the mighty power, the mysterious goodness of the Most High! At mid-day, a light surpassing the brightness of the sun, suddenly bursts around him from heaven. He falls to the earth. He hears a voice from the glory: 'Saul, Saul, why persecutest thou me? It is harming thyself to kick against the goads.' Then, trembling, he inquires, 'Who art thou Lord, and what must I do?' And the Lord replies, 'I am Jesus of Nazareth, whom thou persecutest. But rise up, go into the city, and it shall be *told* thee what thou must do.' His companions lead him by the hand into Damascus, where he remains three days without sight, neither eating nor drinking aught. Behold! the cruel persecutor is softened and subdued! He prays. He opens his heart to the Father of mercies, and the Father of mercies listens to his prayers. Then a devout Christian of Damascus, by name Ananias, being instructed in a vision, comes in and says, 'Brother Saul! receive thy sight, and be filled with the Holy Spirit. And now why delayest thou? Arise and be baptized. He rises, receives the rite of baptism, and immediately preaches Christ in the synagogues. To all he proclaims:—'The Messiah has come;—the Messiah has performed miraculous works;—the Messiah has exemplified perfection;—the Messiah is crucified, risen, and ascended to heaven. Bid ye his messages of salvation welcome. Turn from darkness to light, from the power of sin, the dominion of evil, to a holy God. Thus receive forgiveness of sins, thus secure an inheritance among those, who are sanctified by faith in Christ.'

In this manner was Paul *altogether* persuaded; in this manner Paul became a Christian; and here you find the satisfaction you seek. The circumstances of Paul's education, temperament, and life were somewhat peculiar, and infinite wisdom saw fit to make the circumstances of his *conversion* peculiar also. Being a chosen vessel, that is, an agent of distinguished energy,—to communicate the name of Jesus to Gentiles, and kings, and the children of Israel, the All-wise made his change from Judaism to Christianity both remarkable and impressive. Doubtless it influenced the remainder of his life most deeply. The evidence presented, to convince him of the truth of the gospel, was of a miraculous, or supernatural character. Still it was not irresistible. He was left free to choose. His own words are these: 'Wherefore, king Agrippa, I was not disobedient to the heavenly vision.' This expression plainly intimates that had he been disposed to disobey the divine command, his free-agency gave him the power. Twenty-three years after his conversion, he declared to the Corinthians, 'Necessity is laid upon me to preach the gospel; yea, woe to me if I preach not the gospel.' He therefore remained free. He might relinquish his apostleship, he might even apostatize from the Christian faith; the consequences of faithfulness, and the consequences of apostacy were before him.

III. These considerations, in the third place, aid you in deriving improvement from the text. King Agrippa was a mere speculative or heartless hearer. With such a disposition of mind, with such habits of life, he might have heard the apostle forever; till doomsday he might have exclaimed, 'Almost thou persuadest me to become a Christian,' and still have remained

as miserably unchristian as he was at that moment.

The energy of Paul, my hearers, affords you a better example, a more animating encouragement.

But you observe, perhaps, that the example of Paul is not applicable to you. He was altogether persuaded, you say, by a supernatural interposition. I allow, I thank God even, that he was miraculously favored. Still, as I have remarked already, he used his freedom of mind in obeying the mandate from on high, and he used his vigor and constancy in persevering to the end. Were the Supreme Being to favor you, my friends, with the same miraculous proof of Jesus being the Messiah, which he afforded to Paul, how many of you, let me ask, how many of you would embrace those evidences, or means of faith? How many would be seen obedient to the heavenly vision? For a few days, I doubt not, most of you, many, perhaps, would tremble and be astonished. Some minds might be still more powerfully impressed. But within no long period, nothing of the light and voice from heaven would remain, but a certain superstitious awe; nothing but a hope or fear of their recurrence. With this species of persuasion, the world has been extremely seldom indulged; and it seems to be of a nature, incompatible with your general state.

Are these speculations, my hearers, and therefore little conducive to edification? Let us look at your real state. It is the province of wisdom, first to ascertain your condition in this probationary world, and next to embrace your opportunity of advantage.

The purpose of miracles was accomplished in the apostolic age. Christianity being established, its author and finisher leaves its growth and spread to human reason, to the advancement of knowledge, and the divine co-operation. None of you can anticipate the vision of glory, witnessed by the apostle to the Gentiles, any more than you can expect to perform the miracles which he performed. You *may* be so favored; the divine government is not limited to place or time; the divine government is often mysterious; but you have no right or reason to *wait* for the illumination imparted to Paul.

Here you find yourselves, in a Christian country,—here you find yourselves, 1837 years after the advent of Jesus,—the rising of the Sun of righteousness. You have revelation to enlighten and assure you; you have powers of mind to comprehend, to welcome, to employ that bestowal; you have the terrors of the Lord to awaken fear and alarm; you have his promises to inspire you with hope. Good and evil you see placed before you; you behold the light from heaven above the brightness of the sun; you behold the glorious morning of immortality, spread upon the mountains, and you know, likewise, the land whose light is as darkness and the shadow of death.

Who then are the Herod Agrippas of the present century? Who are they that say to the dispenser of the divine word, 'Almost thou persuadest me to become a Christian?' These characters are some of them. All you that have no heart in your devotions. All you that hear the truth, and do not practise what the truth requires. All you that think you follow the Savior, when you are not endeavoring to observe all things whatsoever he has commanded,—his baptism, his communion, his holy example. In a word, all who are disobedient to the heavenly vision of God's presence in the material universe,—all who are disobedient to the heavenly vision of the Bible,—all who dream of reaching yonder city of God without travelling—*travelling toward* that city, without daily lifting your eye and heart to its far-off and sun-like splendor and glory.

Such are the characters resembling Herod Agrippa, king of Chalcis. Like him, you may flatter yourselves as *almost persuaded*; like him you may dream of yourselves as not far from the Christian kingdom. But alas for such flattery and dreams of delusion! Many of you, I fear, have a long way to return; I fear you have much to do and much to suffer, before you attain to a practical conviction of revealed truth. I proclaim to you, however, in the warm emotion of that eloquent prisoner of Jesus Christ,—I would to God that not only you, but also all who hear me from Sabbath to Sabbath, were both almost and altogether Christian! Blessed would be the day, and blessed *will* be the day, that sees this jubilee of the soul. Enjoyment untasted before, enjoyment before *unimagined*, will flow into the heart like the breath of heaven.

Who then, in conclusion, who are those that are altogether persuaded? Or, I would rather inquire, what are some of the evidences, the criterions of that happy character? In this history of St Paul's conversion, there are several, and, in my view, they are extremely beautiful. '*Behold, he prayeth!*' is one. '*Behold, he prayeth!*' said Jesus to his disciple Ananias, in a vision. Now, my friends, persuaded or unpersuaded, you may rest assured of this fact:—there can be no Christian without prayer; but whoever *does* enjoy this divine communion daily and habitually, feels his inner man, the affections of his soul, more and more renewed. The divine image he feels to be more and more formed there. He recovers his sight. Scales fall from his eyes. He turns from darkness to light. He beholds a pardoning Father in heaven, and Jesus commissioned to save him,—save him from his sins. He makes no delay. He arises like Paul, he enjoys the baptism of his exemplar, and henceforth becomes a pupil in his school of immortal life. He may not preach Christ in the synagogues, but he immediately *lives* him in his life of holiness and peace. The world may represent him as beside himself,—the world may stigmatize him as driven to madness and enthusiasm; but his words, his sentiments, his emotions, he feels to be those of the soundest mind and the most elevated assurance. In him who cannot lie, he reposes his confidence for time and eternity. He prays. He repents of his every sinful thought, word, and action. He is fully persuaded of the truth of the Gospel. He is baptized into the possession of it. Yes,—glory to the God and Father of our Lord Jesus Christ! he has now become a Christian. He therefore enjoys communion with his master at the Sacramental table. From this privilege he derives a mysterious refreshing,—a holy influence,—a sweet composure of spirit, breathing around him like the breath of God. He renews his pilgrimage with a firmer step, and a more confiding heart. To every, the simplest command, as well as to the glory of a vision from heaven, he resolves never to be disobedient. The same beloved Lord, who accompanies him on earth, at last bids him welcome to heaven,—to the many mansions of his Father's house. He dies in the glorious assurance of eternal life. O listen to the last breathing of his soul.—'Farewell to the world, my dawn of being! Land of probation, farewell! Welcome the mysteries of an eternal day! Blessed, forever blessed be the hour, when I was persuaded to become a Christian!'

Such, my friends, such is becoming a disciple of him, who revealed himself in surpassing glory. You perceive the evidences of his discipleship. You perceive his heart-felt belief, his unfeigned repentance, the renewing influence he feels of every divine bestowal, his living the life of God on earth, his gradual preparing for that inheritance, incorruptible, undefiled, unfading, and separate from sinners, reserved for him in the heavens. You clearly understand, I trust, what characters those are, who are altogether persuaded. They are practical believers. They are Christians in heart by cordial belief. They are Christians in name by baptism. They are Christians in life, repenting of sin, and living lives of new obedience. Such, and such alone does Christ acknowledge to be his.

Are you of this character, my friends? with affectionate earnestness permit me to inquire. Or, with Herod Agrippa, are you only almost persuaded to become Christians? O then,—no longer linger in the region of unbelief and disobedience. Embrace Christianity with heart, and soul, and strength. Thus you come to your Lord. You come in your modest humility, endeavoring to imitate his example. Sincere Christians of whatever denomination, you come to one of the most exalted of Christian privileges. You come in your humble, and even imperfect conformity, but with the most heart-felt desire of feeling and exemplifying the heavenly spirit of the master you honor and love. You remember the perfection of his life, the agony of his death, the glory of his resurrection, the grandeur of his ascension, the more than brotherly kindness, the tender importunity of his intercession. And while you yourselves experience this hidden manna of divine goodness, your warm aspirations ascend for others: that those who are only almost persuaded to become Christians, may become altogether persuaded, may feel the affecting appeal, the sweet assurance of the dying Savior:—'Greater love hath no man than this, that he lay down his life for his friends. Ye *are* my friends, if ye *do* whatsoever I command you.' For myself, I close with the eloquent burst of the apostle:—'I would to God that they, and all who hear me this day, may attain to this true friendship, this inspiring assurance of the Son of God.'

FOR THE REGISTER AND OBSERVER.

HERDER'S PARABLES.

[Translated from the German.]

THIRD COLLECTION.

2. *The Songs of the Night.*

When David in his youth sat in the meadows at Bethlehem, the spirit of Jehovah came over him, and his senses were opened to hear the songs of the night. The heavens declared the glory of God, the stars advanced in a chorus, the sound of their harps tranquilized the earth, their calm sound floating from end to end.

'Light is the presence of God,' said the setting sun. And the red of evening answered, 'I am the border of his garment.'

The clouds raised themselves above it, and said, 'We are his tabernacle for the night.' And the waters of the clouds shouted forth in the thunders of evening, 'The voice of Jehovah reaches the clouds, the God of glory thundereth, the God of glory thunders high.'

'He soars on my pinions,' said the whispering wind; the silent air answered it, 'I am the breath of God, the motion of his quickening presence.'

'Shall I listen to the song of praises,' said the thirsty earth, 'and remain still and dumb?' The falling dew answered her, 'I will refresh thee that thy children reviving, may shout for joy, that thy sucklings may blossom like the rose.'

'We blossom joyously,' said the field refreshed. The full air rushed in and spake, 'We are the blessings of God, the army of God against Hunger.'

'We bless you from above,' said the moon, 'we bless you,' answered the stars. The grasshopper chirped and sang, 'He also blesses me with the little drops of the dew.'

'And satisfies my thirst,' exclaimed the hound. 'He refreshes me,' said the Roe as he sprang up. 'And gives us our food,' cried the wild goat. 'And clothes our lambs, bleated the herds.

'He heareth me,' croaked the raven, 'when I am deserted.' 'He heard me,' cried the chamois-goat, 'when my time came, and I rose up, and brought forth.'

The turtle-dove cooed, and the swallow, and all the birds replied, slumbering, 'we have found our nests, our houses; we dwell upon the altar of God, and sleep under the shadow of his wings in calm repose.'

'In calm repose!' replied the night, and prolonged the tone. Then the awakener of dawn uttered his crow. 'Open the gates, the gates of the world, and admit the king of glory! Awaken ye men, and praise the Lord! the king of glory is here!'

The sun arose, and David awoke from his dream so fertile in Psalms. As long as he lived, the tones of this harmonious creation remained in his soul, and daily he called them forth upon his harp.

3. *The Dawn.*

Hast thou seen the beautiful morning-red? It shines out from the chamber of God, a ray of imperishable light, the comforter of men.

* * * * * * *

When David was once persecuted by his enemies, and was sitting on Mount Hermon, in a gloomy night, singing the most melancholy of his Psalms, 'Lions and tigers war in mine ear, the host of the wicked has surrounded me, and I see no helpers.'

Lo, the morning-red appeared; with glancing eye up sprung the early hunted hind. She leaped upon the mountain, and said to him as an angel of the mountain, 'Why complainest thou that thou art forsaken? I come forth out of the obscure night, out of the gloomy darkness comes forth the morning.'

Confirmed he fixed his eye upon her glance, until the sun arose, and the health of the world went up with her mighty wings. Joyfully the tones of his song were changed, and he called it the song of the morning-red, of the *early hunted hind.*

Afterwards he often sang this song, and thanked God for the adversity which he had overcome in his earlier youth, and at each time the morning-red came into his sad soul, as he sang the Psalm.

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Daughter of God, thou sacred morning-red—daily dost thou look down, and consecrate the heavens and the earth, consecrate also my heart every day for thy tranquil dwelling place.

4. *The Psalm-singer.*

The royal Psalmist had once praised his deliverer in one of his beautiful hymns, and still the sacred air which daily awakened him at sun-rise by the sound of his harp, was quivering round his strings, when Satan stood beside him, and excited the heart of the king to pride on account of his songs. 'Hast thou,' said he, 'O Almighty, among all thy creatures, hast thou one who praises thee more sweetly than I?' Then there flew into the open window, before which he was extending his hands,—a grasshopper, and perching upon the border of his garment, began her clear morning song. A crowd of grasshoppers assembled around her; the nightingale flew thither, and excited all the nightingales to vie with one another in the praise of the Creator.

The ear of the king was opened, and he listened to the song of the birds, the voices of the grasshoppers and all living, to the murmur of the brooks, the rustling of the hedges, the music of the morning star, and the enrapturing sound of the morning sun.

Lost in the high unison of voices, which incessantly and without weariness, praise the Creator, he was silent, and in his songs he found himself inferior to the grasshopper who was chirping upon the border of his garment. Humbled he seized his harp and sang, 'Praise ye the Lord, all his creatures, praise the Lord, thou, also, oh my heart, and thou my silenced soul.'

5. *David and Jonathan.*

When, weary with the cares of his kingdom, and anxiety for his children, the son of Jesse fell asleep upon his death-bed, behold, through the dark valley of death, Jonathan, the friend of his youth came first to meet him. 'Our covenant is forever,' said he to the form of the old king, 'but I cannot now reach thee my right hand, for thou art stained with blood, laden with the blood of my father's house, and even with the sighs of my son. Follow me.'

And David followed the heavenly youth. 'Ah,' said he to himself, 'a hard lot is the life of man, and harder still is the life of a king! Oh that I had fallen with thee, my Jonathan, with an innocent heart, in the spring of my youth, or that I had remained a singing herdsman in the fields of Bethlehem! Thou hast lived a beautiful life in Paradise; why could not I have died with thee?'

'Murmur not,' said Jonathan, 'against Him who gave thee the crown of his people, and made thee a father of an eternal kingdom. I saw thy labor and thy sorrow, and have here awaited thee.' Therewith he led him to a stream of Paradise.

'Drink,' said he, 'of this fountain, and all thy cares will be forgotten; wash thyself in this stream, and thou shalt become young again, and more beautiful than thou wast in thy youth, when I won thy affection, and we swore the bond of fidelity. But drink deep of it: it flows like silver, and must purify thee like fire.'

David drank from the holy fountain, and washed himself in the crystal stream. The draught removed from him all the cares of the earth, but the water of the stream penetrated him deeply; like fire it glowed within him, until he stood there free from sin, like his heavenly friend.

Jonathan then extended his harp to the newly made youth, and more sweetly than ever before, under the tree of life he sang,—'David and Jonathan were lovely in their lives, and in their deaths not divided. Lighter than eagles, they were swifter than the roes on the hills. Ye daughters of Israel, weep for us no more; we are clothed in the ornaments of our youth. I exult with thee, my brother Jonathan. On earth I had joy and delight with thee, yet here thy love is more than the love of our youth.' They kissed one another, and renewed the inseparable bond of fidelity forever.

FOR THE REGISTER AND OBSERVER.

AGAINST DESPISING THE DAY OF SMALL THINGS.—No. 2.

The day of small things in religion, is in danger of being despised. It is by many imperfectly appreciated and consequently undervalued. The performance of those duties which are connected with it, is supposed to promise little good, and their neglect to threaten little evil.

For instance—there are parents, who are not sufficiently solicitous respecting the christian principles and the christian character of their children. They do not superintend, with becoming care and fidelity the forming habits of these young immortals. In regard to this momentous subject, a lamentable apathy has seized their spirits. We will not, say, they, much trouble ourselves about the *beginnings* of religion in the souls of our children. They will, we hope—as they advance in life, devote sufficient attention to these things. All we can do *now* is of little consequence. Thus, such parents despise this day of small things. They consider it as almost beneath their notice.

So also does the awakened sinner sometimes despise the day of small things, relative to himself. He undervalues and neglects to improve the circumstances, in which a gracious providence has placed him. He is called to decide, whether he will become a servant of Jehovah, or continue a servant of sin. It is a season of unspeakable importance to him. Infinite consequences are depending on the decision, which he shall now make. But the true character of this his situation, he does not understand. Its peculiar importance, he does not fully realize. He does not consider wisely how important is that period, when the future character receives its complexion from what are adopted as the governing affections of the soul. Thus is the day of small things sometimes despised by him, whose attention to divine things, has been mercifully and deeply excited.

This is the case, moreover, with some of those, who are blessed with a good religious education; and who have made an auspicious beginning in the formation of a Christian's character. Such young people, sometimes suffer their early impressions in favor of religion to fade away and vanish, and good resolutions to remain unexecuted. Why, say they to themselves, why need we cherish the determination to obey the will of God at all times and under all circumstances? Why may we not relax occasionally from a rigid observance of Divine commands? Would not our course be a safe one, even should we occasionally go beyond the bounds of a strict morality? Youths, who have been well instructed and who have begun to form good moral and religious habits, do sometimes despise the day of small things with them, by yielding to such temptations. They do not wisely appreciate the importance of an undeviating adherence to the will of God at that season of life, when the habits are forming and when the foundation of future character is being laid.

As to efforts to effect a reformation and an improvement in the community, how easily do some allow themselves to become discouraged in such a course! Opposers of Reform and of Improvement tauntingly say to them, your project of advancing society in intelligence—in morals—in piety—in peace—in general happiness, is preposterous, it is altogether chimerical, it will never be carried into execution. All things must remain as they were. Such opposition has an effect on some of the friends of Reform and Improvement. They begin to look on the dark side of the picture. We are indeed, say they, but a small band. In comparison with the whole number of those, who compose the church—the parish—the town—the county—the state, we are but few. Our efforts, if put forth, may avail but little. Should we now prosecute our project for causing religion to flourish more abundantly than it does at present both among ourselves and as extensively as possible, might we not labor in vain and spend our strength for nought. For, behold, are not those who would be found in opposition to us, even as giants? Is there not verily a lion in the way? What then can we do? Would it not be better to wait awhile, in order to make efforts under more favorable circumstances?

Thus, you perceive, how prone, not a few, in almost every direction, are to despise the day of small things—to deem unwisely of the importance of a *careful attention to moral and religious beginnings; and a patient continuance in the ways of well doing.* N. W.

FOR THE REGISTER AND OBSERVER.

DEFENCE OF SUNDAY SCHOOLS. No. 2.

Mr Editor;—It was proposed in further prosecuting the defence of Sunday Schools to advert to the opinion which has been recently expressed 'that they are, as at this moment conducted, by no means free from serious dangers and imperfections.' In connexion with this expression, we expected to find these dangers and imperfections clearly stated; but upon a careful examination of the succeeding paragraphs we find it difficult to satisfy ourselves whether the writer had in his own mind any very distinct conception of their nature or extent.

The first idea however which the writer would seem to convey is this—that the most serious danger to be apprehended in regard to the Sunday School arises from the supposed false position in which its friends are disposed to place it. They, as the argument seems to run, maintain its superiority over the Church, the family, &c., as an instrument of Christian education; and the objector regards it only as an inferior means, an '*appendage and ornament to the Church,*' and unless its friends are willing to abate its pretensions, and fall in with our views of it, we must forewarn them of the serious dangers to which it is exposed.

The answer to this view of the subject is substantially given in our former communication. But to a full understanding of the subject by all the parties concerned, it is necessary that it should receive a more full reply, in the aspect in which it is presented by the last quotation.

Is the Sunday School then to be regarded only as an inferior agent, an *appendage and ornament* to the Church? If so, it would seem to us better that it should be given up. We have no very serious objections to ornaments. In the erection of a temple they are to some extent, and by some persons considered necessary to the finish and appearance of the structure; and provided they are few and graceful, and can be added *without too great an expenditure of means*, we should be ready to say let us have the appendages and ornaments. But with regard to the Sunday School, it *costs too much* to be retained as a mere ornament. There is too much of outlay both in time and means to make it truly beautiful, if it is to subserve no other or better purpose than to add a little additional grace, or become an appendage to an otherwise perfect building.

The friends of Sunday schools, as I apprehend, are not willing that they should stand in this relation. The institution in their view must be regarded *as a positive and necessary one, useful in a high degree; and indispensable as an instrument of Christian education at the present day.* There should be no misunderstanding or doubt on this point with any of the parties connected with Sunday Schools. If they are not thus highly important and valuable, they are not worth the time and means which are expended upon them. If they are thus important and valuable, they are entitled to stand on their own merits, without any suspicion of improper motives or designs in the part of those who conduct them. It is almost unnecessary to say that it is no part of their purpose or action to interfere with, superadd or weaken any other existing institution. Their tendency and object is to strengthen them all. Their chief aim is to raise and increase parental religious instruction; to give new powers and interest to the pulpit over the minds of the young; to supply an existing deficiency in all our day schools; to improve the events and experiences of life, religiously, which otherwise would be overlooked or forgotten; and to make every holy life and every happy death impart a new impulse to virtue in the hearts of the young, which otherwise would pass by them as the idle wind. With these views of their purposes and claims, with no desire to supersede, conflict with, or to weaken any other institution or mean of a christian education, their friends would be unjust to themselves, if it was permitted that a rebuke for an unjust pretension should pass without defence, or suffered to be considered simply an appendage or ornament even to a more stately and imposing edifice.

The 'serious danger' then, if it is one, to which the Sunday School is subjected by an assertion of its true claims, is one which in our view it should be ready to meet for the following reasons. First, because to consider it in the light proposed, *is not its true position.* The Sunday School is a separate institution from the Church. It is no more an appendage to it, than is the family or the day school. It aims to accomplish a purpose which is provided neither by the one or the other. If the family, the church, or providence, or circumstances, combinedly or separately, do or can, give a christian education to the young without the Sunday school, then the latter is needless. If, neither separately or combinedly they make such a provision, or effect such a purpose, then the Sunday School is entitled to the character which its friends claim for it, namely—an Institution, of itself, by which a more full and definite religious education is provided for the young. In this character it interferes with no other relation, parental, ecclesiastical or civil. In this character its identity and importance is preserved. In this, its original and peculiar form, it is worthy of all the aid which the great and good, the young and the old, the indifferent and the enthusiastic can bestow upon it.

Secondly—because, if considered only as an appendage to the church, its friends cannot hope to sustain it. It is with difficulty even when presented in its highest character that they can obtain for it, the talent and means which are indispensable to its proper and judicious management. But if it is to be lowered in its standing,—separated from the great subject with which it is essentially identified, and which gives it all its importance, they are persuaded that thereafter it would be viewed as so unessential, that practical, wise and busy men, the pious and devoted of either sex would not stoop from their ordinary and engrossing pursuits their own improvement and other duties to foster with anxiety, learning, talent and time, an institution which at best was only to be considered an inferior instrument of a religious education.

In another communication we desire to say a few words on the imperfection of the Sunday school in regard to the character, experience and age of its Teachers.

AN ELDER TEACHER.

FOR THE REGISTER AND OBSERVER.

A WORD FOR ULTRAS.

Mr Editor,—Whenever a man is bound up, body and soul as it were, in any *one* cause, any *one* department of reform, to the entire exclusion (or nearly so) of all others:—his views of that cause are invariably distorted, and, (though perhaps unconsciously) he exaggerates its importance, misrepresents its opponents, and looks upon all who do not fully sympathize with him, as opponents not only of that cause, but of every good word and work. He becomes exceedingly jealous and susceptible, and construes every word spoken otherwise than he would have said it—less warm or more discriminate, more argumentative or more charitable—as being dictated by utter coldness and indifference or by secret enmity. He is rendered quite incompetent to perceive or appreciate the value of hints which if duly weighed and taken in a friendly manner, might be of inestimable value to him and his cause.

Numerous illustrations of this are at hand. I will mention but two.

First:—take the case of the *ultra* abolitionists. Who has not noticed of this class of Reformers that they seem blind to everything and deaf to every body, not immediately and most heartily, connected with the cause which they espouse? Nay *more*, aye and *worse*, who has not marked their overbearance, so inconsistent with Christian humility, with the spirit of Christ? They seem to be utterly deaf to every voice but their own. They can perceive no good in an opponent. Heartily as such an one may be engaged in any other good cause—in Sunday Schools, in the Church—in Missions, in Temperance, and honest, moreover as he may be in his opposition—they discover in him nought but enmity to Christ and Christianity, to God and to man.

Again: if a fellow abolitionist, a co-worker, ventures to find fault with the tone of many remarks, with their indiscriminate attack upon Slave-holders, with their blindness to all honesty, sincerity or merit of any kind, in one *not* a co-worker, I say if such remarks are made, even by a fellow abolitionist, they are looked upon as indications of a deep under current against the cause. These remarks are not made unadvisedly—indeed they are made by one who claims himself to be an abolitionist.

The second illustration I would bring is afforded me by the conduct of not a few of the friends of SUNDAY SCHOOLS whenever any one ventures to state an objection to, or defect in these schools—or is charitable enough to allow that *some* of those who withhold their influence from this institution, do it from a deep rooted conviction that it is over-rated, or from want of proof that it is the mighty instrument it purports to be.

The remarks called forth by a few hints which have recently appeared in the 'Register' seem to me to indicate or to manifest, that exclusiveness, that want of charity, that blindness and I had well nigh said that obstinacy—which an entire devotion to any one cause is so apt to generate. And most truly do I regret that of this character are one or two articles in a publication exclusely dovoted to Sabbath School interests.

I do not attribute these things to 'malice, *aforethought*' or *spontaneous*—but to a dimness of vision which is incidental to an overexcited zeal.

The above remarks, if I know myself, are made in a spirit of kindness. I have had most ample opportunity to notice the evil of which I complain, and do think it too prominent not to be seen by the *clear* eye; and far, *far* too prominent to admit of its being passed by in silence by any one who is a friend to Christianity and to all judicious means for its advancement.

I do hope, as a friend to all real reform—that this over heated zeal, so blind, and inconsiderate, and headlong, may be driven from the ranks of the advocates of every good institution, and be found only among those whose cause needs such a prop to sustain itself. H.

FOR THE REGISTER AND OBSERVER.

MEETING OF THE ALUMNI OF THE DIVINITY SCHOOL.

Mr Editor,—A meeting was held at the University Chapel on Tuesday the 19th instant, immediately after the meeting of the Philanthropic Society, to take into consideration the expediency of forming an association of the Alumni of the Theological School. In consequence of the lateness of the hour at which the meeting was called, its proceedings were conducted in a somewhat hurried manner, and no secretary was chosen. As consequently no official report of the doings of the meeting can be given, and as it is thought desirable that they should be made known for the information of those concerned who were not present, a place for the following report of the substance of what was done is requested in the columns of your paper.

Mr Miles of Lowell was invited to take the chair.

The following resolution was offered by Mr C. Palfrey.

That a Committee of five be appointed to report on the afternoon of the next Anniversary of the Theological School on the expediency of forming an association of all those who have received their theological education at Cambridge, both before and since the organization of the school; and also on the time and manner of conducting an annual public meeting, proper to be held for the purpose of promoting the formation of such an association should it be thought expedient.

The meeting having been called by the mover of this resolution, who spoke briefly of the advantages of the contemplated association in the course of the discussion of the Philanthropic Society, he was called upon by Dr Palfrey to explain more fully the object he had in view.

Mr Palfrey said he could not better answer that call than by giving a history of the project which was now submitted to this meeting. It did not originate with him. It was first suggested by Mr Cole of Hallowell, and if he had been present, it would not have fallen to his (Mr P.'s) lot to propose and advocate the measure. A few months since, said Mr P. Mr Cole told me that he had long had in his mind the idea of an association of all the alumni of the school, which should raise a fund by an annual subscription of five dollars, or some small sum, the proceeds of which should be appropriated to the benefit of the sons of the members who might hereafter become members of the school; that the association should have an annual meeting on the day of the exhibition of the school and that a discourse should be delivered before them. But the great object he considered to be, to keep alive in the graduates of the school, an interest in the school and in each other. He requested me if I liked the plan, to propose it here to day as he could not be present to do it himself. The plan, saddled with the proposal of a fund, did not at that time meet my approbation, and I advised him to procure some one else who might sympathize more fully in his views. It afterwards occurred to me, however, that neither the fund, nor any of the proposed details were essential to the main idea of the Association, which might be highly agreeable and useful. I accordingly wrote to him a short time since, stating my objections to the fund, viz. that five dollars a year were more than many ministers who would desire to become members of the Association, have to spare; that it is always embarrassing in practice to tax up charities to a particular class of objects, and that at any rate the fund would be considered of doubtful expediency and would inevitably divide the members of the proposed society; that if it were made a *sine qua non* it would defeat the object of having an association of all the Alumni, and that if it were made in any degree voluntary I did not see how the Association, as such, could have any thing to do with it. I had also some doubts about the agreeableness of an annual discourse, and thought a discussion preferable. I have since spoken with several of the brethren on this subject and have found some in favor of a discourse, and some of a discussion, and some of a discourse followed by a discussion. But it is not worth while to consider the manner of occupying the anniversary meeting at present;—that will be a proper subject of discussion after the report of the committee. Mr Palfrey added that he had no very definite and calculable benefit to propose as likely to result from such an association. He did not by any means think that it was going to work wonders. That was not the ground on which he advocated it. He wished to see this measure carried into effect because he thought it would be agreeable and pleasant. It would be a means of promoting fraternal feelings among all *the children of our common mother.* It would furnish an additional inducement for coming up hither on this annual occasion and thus of securing a large audience to the Exhibition of the school, and would add another to those ties, which he trusted all felt to be already neither few nor weak, which bound them to this institution. He thought it would operate favorably, in an indirect way, upon the interests of the school by affording a yearly opportunity of having its condition and wants understood, and of urging its claims on its friends. He concluded with saying that he urged the measure as a matter of sentiment.

Mr S. J. May said he had no direct interest in this question, not belonging to the class of persons to be embraced in the proposed association. He was opposed to an unnecessary multiplication of societies, and thought the object contemplated by the mover of the resolution was already effected, by the change in the constitution of the Philanthropic Society which had been announced that day, extending the right of membership to all who had been members of the society.

Mr Palfrey replied that he hoped and presumed that the Association would be in no wise exclusive, that though it was called an association of the Alumni, it would be in fact a nucleus about which all good and fervent spirits who sympathize with us should gather;—that the change in the Constitution of the Philanthropic Society did not answer his purpose because it only admitted those who had been in the school since the formation of that Society which had been in existence but a few years.

One of the immediate members of the Philanthropic Society suggested that in the course of the year all who would be embraced in the proposed Association might be elected in to the Philanthropic Society. Another immediate member remarked that no one could pledge himself to such an effect.

Mr Palfrey replied, that of course, no one could. And he wished to have it distinctly understood that this measure had been proposed with no feeling of opposition to the Phil. Soc. and with no wish to interfere with its rights and interests; that the Committee to be raised would most probably confer with the Society, with a view to making a suitable arrangement with it.

The resolution was then adopted, and, agreeably to a motion, the following committee was nominated by the chair and chosen. Mr Palfrey, Mr Wm. Ware, Mr May, Mr Briggs, Mr Greene.

On motion, resolved, that the Committee be requested to publish their report in the Christian Register in June next.

The meeting then adjourned.

To the Editor of the Register and Observer.

Sir,—permit me to express the gratification afforded me and my family and friends, by the beautiful and pathetic lines on *the blind Negro Communicant*, which you transferred from the Southern Rose into the Christian Register.

With the young lady by whom they were written, I have had the pleasure of intimate acquaintance. A native of Charleston, and having always resided in South Carolina, she has known, by actual observation, and therefore correctly, the condition of the sable race, whose limitations are here too boldly denounced as 'wrongs,' and has referred to an occasion which excited for one of them the emotions of Christian regard and sensibility, which is rendered only more noticeable than innumerable

others, by the peculiarly affecting circumstances of the object.

I presume not to cite instances, or give details, as I might; but, if allowed 'to speak what I do know, and testify what I have seen,' I would simply remark, that I have administered the holy Sacrament in the church of which the blind communicant is a member, when there were more than sixty communicants, who, though servants, were of 'the household of faith,' and shared with their masters and mistresses, the feast of love. The meek and humble demeanor, the peace in believing, and the animation of devout trust in the Savior, and of hope in the common salvation, were mutual,—for 'bond and free were all one in Christ,' and the hymn of praise which closed the service, was swelled by the sweet and melodious voices of those, who, though they sang the Lord's song in a strange land, had no disposition nor need to hang their harps on the willow.

T. M. H.

CHRISTIAN REGISTER.

BOSTON, JULY 29, 1837.

The subjoined article is a reply to some remarks published in the last CHRISTIAN MONITOR, over the signature VINDEX, and also takes notice of a communication by AN ELDER TEACHER, in the last Register. We cannot consent to defer it another week, although by its admission we exclude some notions of our own on things in general,—because it is so sensible, appropriate, and well-timed.

The *avenger's* sword is in a very genteel and Christian-like manner, taken out of his hand, and a *feather* placed in its stead. But a feather is as good as a sword against a man of straw.

FOR THE REGISTER AND OBSERVER.

Mr Editor,—I was somewhat startled, in glancing my eye over the columns of the Christian Monitor of last Saturday, by seeing it stated that 'the Sunday School is in danger.' Such an alarming announciation of course attracted my attention to the article which contained it. I read it through, and, as I read, my fear gradually subsided and by the time I got to the end I was greatly relieved to find that the matter was no worse. If the writer has no other ground for his panic than those which he has disclosed, he may be comforted. Certainly he will find very few to sympathize with his fears. 'Already,' he says, 'has the distinction been publicly made between the object and the instrument.'—Is not this right? Is there not a palpable distinction between the object and the instrument? Ought not this distinction to be made? Ay, and *publicly* too, if at all? Can an instrument ever be used skilfully and efficiently until it is clearly understood to be an instrument and not an end? And is not the Sunday School an instrument? Will any one presume to say that the institution is of any value except so far as it promotes the spiritual advancement of those connected with it? The man, whoever he may be, who has lately broached the opinion that the Sunday school is an instrument, and that the instrument is not the object, probably did not dream that he was making an assertion which needed to be whispered, or which might not as well be said publicly as privately; and if he owes any apology to the public, it is not for promulgating a heresy, but for saying a thing which was almost too true to be stated. The error of confounding means and ends has been a very common one in the church in all ages, and is the grand agent in depriving means of their rightful efficacy. Nothing could more effectually prevent an edifying use of the Holy Scriptures than the notion which has long prevailed and doubtless still holds a place in many hearts, that there is merit in the mere act of daily perusing its letter. The Sabbath can never produce the highest benefit it is designed to confer on man, so long as the observance of it as a day of cessation from secular labor is regarded as a final object, as, in itself an act of religion. So, too, if the Sunday school shall ever be regarded as an end, if pupils and teachers shall ever come to consider that the mere act of occupying their seats a certain number of hours on the Sabbath and in hearing and reciting the lessons of the day is in itself meritorious, the Sunday school will have become a dead and barren formality.

Another cause of this writer's alarm is, that 'already the decree has gone forth that would sink these schools to the character of a mere appendage.' An appendage to what? This is not stated, and those who, like myself, have not got sight of 'the decree' are left to imagine the worst. For my own part, I did not know till I read this paper of Vindex (for that is the signature of the article I am noticing,) that the Sunday school had ever been considered any thing else but an appendage to the Christian Church. It sprung from the bosom of the Church, which had existed and flourished many centuries before the Sunday school was instituted; it grew up under her care and encouragement; and, where it exists, is her organized means of nurturing the lambs of the flock. It is the glory and praise of the Sunday school that it *is* an appendage to the Church. Why say that unless it is something more than this it is nothing? What justice is there in accusing those who assign it this rank, of degrading and depreciating it? On the other hand is there no presumption in giving this comparatively very recent institution an equal value and a co-ordinate place with the Church of Christ's own founding? It is very natural that a man should come to magnify unduly an object to which his thoughts, cares and labors have been long and earnestly directed, especially when that object is so noble and holy an one as Sunday schools. A man is very apt in such cases to see that particular object alone, or to see nothing except in subordination to that; and to treat any one who could disturb his excessive estimate of its importance as an enemy to it. This is perhaps an amiable and interesting weakness; but I can consider it as nothing but a weakness, which hinders a man from being an intelligent and efficient friend of the cause he espouses. Any cause will suffer by an extravagant over estimate of its claims; and of all causes that of Sunday schools stands least in need of such an overestimate. Its fair, just, unquestionable and unquestioned title to the regard of the Christian community is enough to enshrine it in the heart of hearts of every friend of the gospel and of the rising generation.

I consider the Sunday school as an appendage also, to the Christian family—that primeval institution of God's appointment, to which no institution of man should for a moment be considered paramount. The Sunday school is *not* our sole dependance for the religious education of the young. There was religious education before Sunday schools existed, there is now independently of them, and, trust me, there always will be. The Sunday school is the embodiment which the present age has given to its sense of the vast importance of religious education. It is the instrument which the wants of the present age has caused it to invent for the accomplishment of this momentous end. Therefore it is best suited to the need of this age. Therefore should we make a diligent and wise use of it. But another age, differently circumstanced, may find an instrument quite different, better suited to its purpose, and then Sunday schools will cease. But will interest in religious education then have died out? By no means. It will only have migrated into another body to act with more efficiency. Vindex appears to me greatly to undervalue the actual influence of domestic religious education. 'Is there any provision made at *home*,' he asks 'as a general rule, for any thing like an education of the religious feelings or the inculcation of religious truth to any desirable extent? Observation greatly deceives us or it is quite the reverse of this.' The observation of one anonymous writer is as good evidence as that of another. And I am compelled to say, with all sincerity and with due consideration, that my observation (and I have enjoyed as good opportunities as most men) has led me to different conclusion. I believe that parental influence is widely exerting a sanctifying influence over young character, as silent and efficacious as the unseen dews of Heaven. Especially do I believe this of maternal influence. It is a beautiful sight, and one not unfrequently witnessed, to see woman made religious by the sentiment of maternity; made to desire the influence of religion that she may thereby be qualified to bring up her child in the nurture and admonition of the Lord; made to covet the pearl of great price that she may communicate the precious gift to her beloved offspring. There are multitudes of mothers, every where, acting out this feeling, with various degrees, indeed, of zeal and ability; striving to direct and form their children's characters; to restrain strong passion; to check the tendency of appetite to excess; to teach self control, and disinterested action; to prepare for usefulness and for heaven. Would that the operation of this feeling were more deep and wide than it is. Would that more were under its influence and that all felt it more strongly. Vindex may perhaps inquire whether it exists 'to any desirable extent?' If by this be meant, to the extent that is desirable, I answer, no; but are Sunday schools or any other of the means of grace exerting an influence to the extent that is desirable? Might they not all be made to produce vastly more powerful effects than they now do? The question to be decided is between the actual influence of home and of the Sunday school. Suppose the alternative could be committed to Vindex, whether he would annihilate all the religious influences now exercised by parents and homes, or all now exercised by Sunday schools, would he be willing to take the responsibility of destroying the former?

It seems to me no one can hesitate to answer this question in the negative. This sweeping assertion of the utter inadequacy of actual domestic religious education savors somewhat of a love of fault finding. I know not Vindex, nor what are his domestic relations, but if he is a father, I have no doubt, from the hearty interest in religious education which breathes throughout his communication, that he labors faithfully for the spiritual education of his children. Why should he not suppose there are others like him? It is very natural for a man, when he sits down on purpose to mourn the degeneracy of the times, to persuade himself that he 'only is left;' when if he were permitted to see into the homes and hearts of his neighbors, he would find there were 'seven thousand left in Israel.' If this representation of the almost entire discontinuance of domestic religious education is true, it becomes a serious question whether Sunday schools would not better be given up. If their existence is misinterpreted to imply that the obligation of religious instruction is taken off the parents' shoulders, they are doing more harm than good. It used to be said, when this thought was suggested as an objection to Sunday schools, that they were not intended to supersede domestic teaching, but to aid it, and that the teachers relied on the co-operation and sympathy of parents. Vindex has changed that ground. He maintains that Sunday schools must teach children because parents will not. The original objection therefore remains in its full force, and it becomes Vindex to provide some other answer and to show cause why the whole responsibleness should not be placed where it belongs by the right of nature and the appointment of God. Again, if this representation is correct (and I repeat my deep conviction that it is not) Sunday school teachers may as well fold their arms in despair. It is utterly impossible that they, without that hold on the child's affection and reverence which belongs to the parental relation, should perform in two or three hours of each week, the work which is no more than the parent's duty to do, with all the influence which his relation gives him, and with the advantage of a daily supervision of the child's character and conduct.

The charge proceeds—'and when thus considered (i. e. as a mere appendage) all motive to their support by aid of talent or money will be regarded as a matter of little consequence. The next step will be their neglect and finally their abandonment.' Is it indeed so? Have Sunday school teachers thus far been sustained in their difficult and laborious office only by the proud consciousness that they are marching in the foremost rank of Christian enterprise? And as soon as that error is corrected, as soon as they learn that there are other works, which, in some sense, must take precedence of theirs, will all motive to continue in that work have gone? Have they been working all for glory and not at all for the good of young souls? Are they so ambitious that none but the highest rank has any charms for them? Are they too proud to be employed about an 'appendage' highly important as it may be? Will they be ashamed to be occupied in fashioning an 'instrument,' however useful in the furthering of a great and glorious end? I would say something to defend teachers from this severe, though, I have no doubt, unintentional implication of Vindex, if I thought it necessary. But many living refutations will instantly occur to the recollection of any one, at all acquainted with our Sunday schools, in the examples of humble, disinterested, devoted teachers, who have nobly given themselves to this work, satisfied with the conviction that it is a good work and affords a glorious exercise to the best faculties of the mind and heart—without caring to determine its rank in the scale of philanthropic action.

I cannot conclude without noticing a very remarkable sentence of Vindex; 'The religious eduation of the young is allowed by all—the friends, as well as the contemners of Sunday schools, to be a subject of supreme importance.' The *contemners* of Sunday schools! Who are they? I have tasked my memory, since I met with this phrase, to recollect whether I ever met, personally, with a contemner of Sunday schools. I cannot remember having with my own eyes seen one. I have heard and read of such beings. They occur among the most intemperate, dissolute and irreligious of men. I have heard of teachers who went round among the most degraded classes of society, to pick up neglected children and bring them into their schools, occasionally encountering these contemners, who despised and rejected the privilege offered to their children, and loaded with abuse those who made the benevolent proposal. Of their existence therefore, in these regions of society, I have credible evidence. But that they are ever found among those who 'allow the religious education of the young to be a subject of supreme importance,' I must take the liberty of disbelieving. Vindex must have been imposed upon in this matter. I shall persist in my unbelief, till he actually produces a living specimen of this monster.

I had written thus far, Mr Editor, when I took up your paper of last Saturday, which I had been prevented from reading, as is my custom, on the day of its appearance. I there find a communication on Sunday schools, signed, 'An Elder Teacher.' He seems to agree with Vindex in nothing but being an alarmist. His communication has a belligerent title—'A *defence* of Sunday schools;' and he too, it appears, has long been warily watching the progress of the conspiracy which has at length burst forth in the shape of a 'decree' degrading Sunday schools to the rank of a mere appendage. It is remarkable that these two communications should have appeared on the same day, with a common purpose, yet assuming entirely different grounds. Vindex must feel some of the remarks of his coadjutor very keenly. The Elder Teacher says, 'To say then that the Sunday school teacher claims a rank the *highest* in the dispensation of Christian truth is not warranted by any facts which have come under our observation.' If this claim was never made before, it is made by the indignant tone in which Vindex speaks of the Sunday school being sunk to the character of a mere appendage. The Elder Teacher asks, 'has it ever aimed, by its teachings or otherwise, to undervalue domestic instruction?' Hear Vindex. 'Under the best circumstance in this respect, it (domestic religious instruction) falls far short of what is given or provided for, in any other branch of knowledge or science to which the youthful mind is subjected; while under the ordinary circumstances of the case it amounts to little or almost positively nothing.' The Elder Teacher asks, 'does it not in its exercises endeavor to impress a reverence upon its pupils for the Sabbath, the pulpit, the sanctuary and the ministry'—Vindex, indeed, begins his remarks on this point with a show of reverence;—'the good influence of the Sabbath,' says he, 'and of attendance upon its religious services by the young is not denied. On the contrary it is admitted to its fullest extent.' But before he is done, he utters the following opinion, which it is not my business to reconcile with the foregoing. 'The provision of the Church, therefore, is not only inadequate, but it fails almost entirely as a means of direct instruction to those who attend under ten or twelve years of age.' 'Has it not,' asks the Elder Teacher, 'kept itself, to a remarkable degree, from assuming any other character than an aid, a humble assistant to the family school?'—What will Vindex say to that? Not only an assistant, but an humble one! What motive is left for their continuance now?

The communication of the Elder Teacher led me back to an editorial article on this subject in the Register of the 8th instant, which I neglected to read, at the time of its appearance, with the attention which it deserves. Had I done so, some passages in this long communication would have been spared; for I find there many things better said, which I have now endeavored to say. One thought there suggested I would fain enlarge upon, but it is too late to do any thing more than throw out a hint about it. I agree with you entirely respecting the importance of having a greater number of elder and more mature Christians for teachers. Yet neither of us would propose any measure which should exclude any of the religious young who are desirous of devoting themselves to this work. It is a beautiful and appropriate sphere of spiritual action, and I would that all who are seeking such a sphere might find their way into this; for the sake both of the good which they might be the means of dispensing to their pupils and of that which they might be doing to their own souls. The ordinary circumstances of life afford few more powerful means of the developement of religious motive, affection and character, than the faithful discharge of the duties of a Sunday school teacher. But is there not room enough for all, both old and young, who may desire to undertake this office? Are there not still many thousands of children in our nity out of the reach of a religious voice? Might there not be twice as many, or ten times as many Sunday schools as there now are? And thus an incalculable amount of spiritual good in the souls of teachers and taught, be created?

A LOVER OF SUNDAY SCHOOLS.

JOHN WESLEY AND THOMAS FIRMIN.

The striking and affecting anecdote of the celebrated Wesley, whose benevolence is widely known and praised,—which is given on our last page, may be pleasantly read in connexion with the account of the less famous Firmin,—another Howard,—which may be found under '*Sketches of Unitarian History*' on our first.

How often is one reminded that the good and holy, the saints below, are of no sect. They indeed belong to our common humanity, and the common Father, and we love and reverence them alike, of whatever denomination, age, or country.

How much more happy and noble to be of the sect of Cornelius, the centurion, (to whom the angel came down to say, '*Thy prayers and thine alms have come up for a memorial before God;*' and concerning such as whom the apostle, with newly enlarged conceptions of God's grace, and filled with wonder, exclaimed, '*In every nation, he that feareth God and worketh righteousness, is accepted with him,*') than to call one's self after Calvin, or Socinus—how much worthier to wear the badge of the doer, than of the Doctor of the law. It is to be feared that too many of us *Gentile Christians*, need quite as much as did the Jew, Peter's vision of the sheet.

DECLINE OF UNITARIANISM.

An article under this head is going the round of the Religious Papers. The *N. E. Spectator* says that the information it embodies was gathered from sketches of a journey by a Universalist Clergyman—who, it adds, 'cannot be supposed to be peculiarly prejudiced against that body.' We will not pretend to judge whether *the* or any Universalist Clergyman, can be supposed liable to prejudice against Unitarians. We have seen lately, however, frequent remarks in at least two papers of that denomination, which did not manifest any remarkable symptoms of love towards us.

But our friends are doubtless very anxious to be informed what are the evidences of the decline of their cause, and we hasten to impart the alarming intelligence, without extenuation.

'In Westboro' there is a Unitarian parish, very weak, who, after having ejected the orthodox from the old parish, 'have no more that they can do.'

In Harwick, the Unitarians succeeded in driving the orthodox from the old parish. The latter built themselves a beautiful meeting-house, which, we learned, has a good congregation; but the former are shrivelling and dying, under the blighting influence of a semi-christian theology.

In Petersham there are some Universalists who retain their membership in the Unitarian parish, under an arrangement that the preacher, (Rev. Mr Noyes, formerly of Brookfield,) shall exchange five Sabbaths in the year with Universalists.'

We are not just now competent to say how much or how little truth and importance belong to these several items of news. But we intreat our friends not to be alarmed. The case of our 'Semi-christian Theology' is not yet quite desperate. Even though we may be compelled to bow to the *Sketcher's* authority, and allow all that he says of *Westboro'*, *Harwick*, and *Petersham* to be the unvarnished truth, and authority for the very worst conclusion that can be drawn from it—yet we have heard of one or two other Parishes which still manifest some signs of life under the 'blighting influence of our faith!!!

NOTICE TO CORRESPONDENTS.—Several communications, for which the authors have our thanks, are necessarily deferred.

INSTALLATION AT GLOUCESTER.

On Wednesday last, the Rev. Josiah K. Waite was installed as pastor of the First Church in Gloucester. The services were as follows:—Introductory prayer, by Rev. Mr Bartlett, of Marblehead; Sermon by Rev. Mr Young, of Boston; Installing prayer by Rev. Mr Loring of Andover; Charge by Rev. Mr Barrett, of Boston; Right Hand of Fellowship by Rev. Mr Sewall, of Danvers; Address to the Church and Society by Rev. Mr Fox, of Newburyport; Benediction by the Pastor.

The day was fine, and the occasion full of interest. The exercises in general, and Mr Young's sermon in particular were excellent. Religious services were held in the evening, when a discourse was preached by Mr Barrett.

The First Church in Gloucester is one of the oldest in New England. Only eight were gathered before it in the Massachusetts Colony. It was formed in 1642. Mr Waite has ministered to it during the past year, and with great success. God bless his future labors, and cause this ancient church long to be a burning and a shining light in our Zion.

AMERICAN UNITARIAN ASSOCIATION.

The Treasurer of the A. U. A. acknowledges the receipt of the following sums.

From the Auxiliary Society in Scituate		$5,00.
"	" Perterboro, H. H.	37,00.
"	" Dedham	34,00
"	" Fitchburg	21,00
Association for 'Christian Benevolence' in Sterling		20,00
Doct. Ezra Green of Dover, N. H. 3 years subscription to the A. U. A.		9,00
From Rev. S. G. Bulfinch of Augusta Geo. for Tracts		22,21

INTELLIGENCE.

Latin School Prizes.—The following were the prizes awarded at the exhibition of the Latin School, on Saturday:

For Declamation—1st prize, C. K. Tuckerman; 2d prizes, O. B. Frothingham, E. Capen, W. H. C. Whiting. For an English Essay—Wallace B. White. For translations from Sallust—O. B. Frothingham, James H. Means. For translations from Nepos—W. L. Ropes, C. K. Tuckerman. For industry and good conduct—Owen G. Peabody, Edward Capen, James C. Merrill, Jr., O. B. Frothingham, O. B. Hale, J. H. Means, W. H. Russell, N. W. Webster, W. Boies, A. L. Ordway, W. Tilton, W. L. Ropes.

A Cool Reception.—A military company from Philadelphia, on *Sunday*, the 9th inst., paid a visit to Wilmington, Del. On Monday evening, a public meeting was held at the City Hall in Wilmington, at which the following preamble and resolutions were adopted.

'A military company from Philadelphia, commanded by Capt. Bohlen, arrived at Hemphi's wharf in this city, in the steamboat Telegraph, between 9 and 10 o'clock yesterday morning, being Sabbath; and at intervals during the day, with martial music, were in our streets, collecting crowds allured by such shows, and annoying our serious citizens exposed to this intrusion.

Resolved, That a decent respect for the Sabbath, apart from any religious consideration, characterizes all gentlemen, and wantonly to disturb its quiet, especially among strangers, by a company in military form in time of peace, is highly indecorous.

Resolved, That the conduct of the above named company was a breach of good manners, unbecoming men, who, whatever may be their private opinions, always show respect to the peaceable institutions of a christian community, and particularly unworthy of the citizens of another state, who in exchange of civilities are constrained by what they feel due to themselves, not to forget the comity due to those whom they visit.'

The good people of Wilmington have done themselves honor by this rebuke. We guess they will not be troubled again with military visits on Sunday. —*Jour. Com.*

The Dime.—A friend showed us on Saturday a ten cent piece of the new coinage: it is smaller in circumference than those formerly emitted. On one side are the words ONE DIME, encircled with a wreath, on the other is a finely cut figure of Liberty—not the old head and trunk, that once looked so flaring out from our coin—but a neat, tidy, female figure, sufficiently dressed, holding in one hand a staff, surmounted with a liberty cap: the other hand sustains a shield, inscribed with the word LIBERTY. The figure is in a sitting posture, and resembles generally, the representation of Britannia on the English coins. —*United States Gazette.*

Elections.—The regular time for election in Mississippi is in November; but an election took place yesterday and the day preceding, for members to the special session of Congress.

The subjoined list will show what States have yet to choose members, in what month, and the number.

Maryland	election 26 July.	8
Arkansas	do	1
Rhode Island	29th August	2
North Carolina	10th August	13
Tennessee	in August	13
Kentucky	do	13
Alabama	do	5
Indiana	do	7
Michigan	do	1
	Total	63

R. I. Journal.

Military Desecration of the Sabbath.—The German Washington Guards (2d company we believe) paraded through the streets of this city on Sunday last to the music of a whole band, on their march to Race street wharf. There they took the steamboat Telegraph and passed to Wilmington, where they landed and marched through the streets, with flags flying and drums beating, notwithstanding the remonstrances of the Mayor, and a large body of respectable citizens. This is an infamous desecration of the Sabbath, and such as, we trust, no other corps of soldiers would be guilty of. An American Sabbath is a day set apart for religious worship, and consecrated to solemn observance by all classes of citizens. Such an open and shameless violation of it, as by a military parade, is an insult to the whole community, and should call down the severest rebukes on the heads of the offenders. The German Washington corps, by such an act, has committed an outrage upon the moral sense of the community that will never be forgiven.—*Phil. Com. Herald.*

Wheat Crop in Maine.—A very intelligent gentleman, of accurate observation, and careful in his statements, says that in a journey through the State of Maine, he finds it is the prevailing opinion among farmers there, that more bushels of wheat have been sown in Maine this year than were reaped last year. The bounty on the growth of wheat offered by the State is producing its intended effect. The crops look well every where. Secular information comes from other quarters. We take the following from the Salem Gazette.

The wheat crop in Maine will undoubtedly be abundant—nearly sufficient for the consumption of the state. The Maine Farmer says:—'The wise and liberal encouragement given by this State to the Farmers, to bring into view its ability to furnish bread for its population, has been well received, and will probably produce the end proposed—free the State from the annual expenditures probably of 900,000 to 1,000,000 of dollars, according to the season, for the purchase of flour.

Philadelphia and Baltimore.—We were not a little surprised to receive on Saturday soon after mid day, copies of the Philadelphia Herald and the Shipping List of that morning, politely handed to us by a gentleman who was one of the large party that had left Philadelphia at six o'clock in the morning by steamboat for Wilmington, and were thence conveyed on the new Railroad to this city, having accomplished the trip some minutes less than *six hours*. Allowing two hours for the steamboat part of the trip, the railroad travelling must have been at the rate of at least twenty miles the hour for four successive hours. The party remained in this city an hour or more, for dinner, and then set out again for Philadelphia, with the intention of returning there before sunset. This is literally realising the prediction of Oliver Evans, alluded to in Mr Biddle's speech, that the time would come when travellers would breakfast in one city and dine in the other.—*Baltimore Amer.*

Rhode Island Historical Society.—The annual meeting of this Society was held in Providence, at the State House, on the 19th inst. The Journal informs us that the following gentlemen were elected its Officers for the ensuing year, viz:

John Howland, *President.*
Christopher G. Champlin, *1st Vice President.*
Romeo Elton, *2d Vice President.*
Thomas W. Dorr, *Treasurer.*
Thomas H. Webb, *Secretary.*

Trustees—David Benedict, Stephen Branch, Thomas H. Webb, Thomas F. Carpenter, Albert G. Greene, John Carter Brown, Robert Johnston, Wm. G. Goddard, John Pitman, Richard J. Arnold, Joseph L. Tillinghast, and Edward B. Hall.

George G. King, of Newport, Librarian and Cabinet Keeper of the Southern District.

William R. Staples, of Providence, Librarian and Cabinet Keeper of the Northern District.

Letters and other communications intended for the Society or Board of Trustees, should be addressed 'Thomas H. Webb, Secretary of the R. I. Historical Society, Providence, R. I.'

From Europe.—English dates to June 20th have been received. The death of the King of England is announced. He died on the morning of the 20th.

In regard to the effect in England, of the news of the general suspension of specie payments in this country, we quote the following paragraphs from different papers. Capt. Hall, of one of the Liverpool packets says, 'he thought the effect of the news, upon business, rather favorable than otherwise.'

A correspondent of the Liverpool Times of the 13th, seems to agree with the opinion expressed by Capt. Hall, that the suspension of specie payments will have a favorable effect. He calls it 'a measure to restore, and that with a certainty, our relations with the United States, in a short period; it is a measure that will admit of the American commercial operations being continued, whilst it admits of almost every dollar in the United States being purchased at a premium, and exported to England.'

We learn that an idea prevails among the leading mercantile men and capitalists in the city, that the financial difficulties which have existed for so many months past, are now nearly at an end, and that a public declaration to that effect is in contemplation. The late events in America have evidently tended much to restore confidence.—*London Morning Post of the* 12th.

France.—The rejoicings on account of the recovery of the Duke of Orleans, were not ended at the latest dates.

The Gazette de France mentions a report, that Count Mole had made another effort to obtain a dissolution of the Chamber, and that the king had again refused.

The same paper mentions another report, that it was in contemplation to establish a professorship of protestant theology in the University of Paris. This, of course, is connected with the protestantism of the Duchess of Orleans.

Meunier, the assassin, was taken to L'Orient, there to be put on board the brig-of-war La Peyrouse, for New-Orleans. All the American captains at Havre refused to take him as passenger.

MARRIAGES.

By Rev. Mr Ripley, Mr Wm Jones, of the firm E. Baker & Co. to Miss Sophia, daughter of the late Thomas S. Fullerton, Esq. of Chester, Vt.

By Rev. Mr Frothingham, Mr Aaron Breed to Miss Hannah Matilda, daughter of Mr Abraham Plummer of Northfield, N. H.

In Lowell, Mr Hamblin Davis, to Miss Alice Payson, both of Lowell.

DEATHS.

In this city, on Monday last, after an illness of two years, Mrs Susan W. wife of Mr Isaac Ross, 81.

In Hingham, Mrs Lucy A. wife of Capt. B. Lombard, 26.

VALUABLE BOOKS.

FOR sale by JAMES MUNROE & CO.
Giesler's Text Book of Ecclesiastical History 3 v.
Chalmer's Works, 3 vols. new edition
Dick's " 6 " "
Wayland's Political Economy, 8vo.
Bridgewater Treatise, 7 vols. 8vo.
Campbell's Four Gospels with Notes, 2 vols. 8vo.
Townsend's New Testament " 1 8vo.
Bloomfield's Greek Testament " 2 "
Barnes' Notes on Gospels, Acts and Romans,
Clarke's Commentary, 5 vols. 8vo.
Norton on Genuineness of Gospels 8vo.
Hall's Works, 6 vols. 8vo. London.
Crabbe's Life and Works, 8vo. London.
Southey's Cowper, 14 vols. "
Encyclopedia Americana, 13 vols. &c. &c.
j 29 134 Washington St.

TEMPERANCE TALES, (New No.) Too Fast and Too Far—being No. 15 Temperance Tales. Also, all the previous numbers, neatly bound in cloth—for sale by JAMES MUNROE & CO. j 29

THE HARCOURTS—Illustrating the benefit of retrenchment and reform. By a Lady—being 3d part of Stories from Real Life. Just published and for sale by
j 29 JAMES MUNROE & CO.

FRENCH AND ITALIAN SCHOOL BOOKS. JAMES MUNROE & CO., are Publishers of most of the following Books, which are offered to the trade or at retail, on most favorable terms.

Surault's French Grammar; do do Exercises; do do Fables; do do Questions: Bellinger's do Phrases; Bolmar's Perrin's French Fables; do do Phrases; Hurt's French Reader; Surault's Italian Grammar; Bachi's do Rudiments; do do Fables; do do Phrases; do Teatro Sceltro; do Prose Italiane: Barbauld's Hymns in Italian. Orders solicited.
j 29 134 Washington st.

UNIVERSITY OF CAMBRIDGE.

DIVINITY SCHOOL.—Students are admitted at the commencement of the Academical year, passing an examination in Hebrew Grammar, and the first ten chapters in Deuteronomy. If known to the Faculty, they are to produce satisfactory testimonials of good character; and if not Bachelors of Arts, they pass an examination in Latin and Greek Grammar, Virgil, Cicero's Select Orations, Sallust, Jacob's Greek Reader, the first four books of Xenophon's Anabasis, the first book of Herodotus, Butler's Analogy, Locke's Essay, or some other treatise on Intellectual Philosophy, Paley's Moral Philosophy, or some other standard work on Ethics, and some approved compendium of Logic, Rhetoric, Geography, Arithmetic, Geometry and Algebra.

Candidates for admission to an advanced standing, must have been engaged in the study of Theology, as long as the class which they propose to join; and pass an examination in the studies which that class has pursued.

Charges for instruction, rent and care of room and furniture, and use of class books, amount to $66 annually. Board may be had in the College commons. Each student must possess a copy of the Old and New Testament Scriptures in the original languages, the latter in Griesbach's edition. A copy of other classbooks is furnished on loan. Indigent students are aided from foundations and other sources. The term of residence is three years.

Applications for admission are made, and the examination begins, at the subscriber's lecture room, in Divinity College, at half past eight, A. M. of the first Friday after Commencement.

Persons, who have not studied Hebrew, may be prepared for the examination in that language, if they reside in Cambridge from the second week in July. JOHN G. PALFREY,
Dean of the Faculty of Theology.
13th June, 1837. 6w

THE Game of Life,—or The Chess Players.—This interesting and instructive moral engraving has received numerous notices from the press and the pulpit, and a large number have already been sold. Published at the Literary Rooms, WEEKS, JORDAN, & CO. jy 22

NEW ENGLAND TRUSS MANUFACTORY. J. F. FOSTER, Agent, invites those who desire an effectual remedy for the dangerous and distressing disease of RUPTURE, to call at his residence, 305 Washington street, (opposite 264,) up stairs, entrance in the rear, where he is in constant attendance to adapt his Trusses to the particular case of the patient. All individuals can see him alone at any time, at the above place. He has for eighteen years past been engaged in the manufacture and making use of these instruments, and has applied six hundred to persons within two years. Although he has not followed it steadily and exclusively, he has made them for himself for eighteen years past, and for individuals to whom he is at liberty to refer.

Having worn the different kinds of Trusses more or less, that have been offered to the public for the twenty years past, from different patent manufactories, he is now able to decide, after examining the rupture, what sort of Truss is best to adapt to all the different cases that occur; and he has on hand as good Trusses, and will furnish any kind of Truss as cheap, as can be had elsewhere. Any person that purchases a Truss at this establishment, if it does not suit, can exchange until they are well suited, without extra charge.

J. F. F. manufactures as many as twenty different kinds of Trusses, among which are the Patent Elastic Spring Truss, with spring pads; Trusses without steel springs (these give relief in all cases of rupture, and in a large portion produce a perfect cure—they can be worn day and night); Improved Hinge and Pivot Truss; Umbilical Spring Trusses, made in four different ways; Trusses with ball and socket joints; Trusses for Prolapsus Ani, by wearing which, persons troubled with a decant of the rectum, can ride on horseback with perfect ease and safety. Mr. F. also makes Trusses for the Prolapsus Uteri, which have answered in cases where pessaries have failed. Suspensary Trusses, Knee Caps, and Back Boards are always kept on hand. As a matter of convenience, and not of speculation, the undersigned will keep on hand the following kinds from other manufactories, which they can have; if his do not suit them after a fair trial, they can exchange for any of them:—Dr Hull's; Read's Spiral Truss; Randall's do.; Farr's do.; Salmon's Ball and Socket; Sherman's Patent; French do; Marsh's Improved Truss; Bateman's do.; Shaker's Rocking Trusses; Heintzleman's India Rubber Pad, made in Philadelphia; Ivory turned Pad Trusses; Stone's do., double and single; also Trusses for children of all sizes.

The subscriber makes and keeps on hand Shoes for deformed and crooked feet, and is doing this every week, for children and infants in this city, and from out of the city. Specimens of his workmanship may be seen at the Manufactory.

Mr F. will wait on individuals at their houses when preferred; he takes measures of infants at any age, and makes Trusses for both double and single ruptures, which may be worn without pain and inconvenience, and which in many cases will produce a perfect cure, in the space of six or twelve weeks in such little children; he has had occasion to make a number of late, the fathers and mothers of whom he will refer to, as well as the physicians by whom they were recommended to Mr Foster.

Individuals in this city have been cured of their complaints by wearing Trusses of his make for six or twelve months, so as to be able to leave them off; although some prefer never to leave off a Truss entirely, after having once worn one, as the inconvenience is but trifling. A good Elastic Spring Truss, made as it ought to be, and well fitted, would be no more trouble than the suspenders. Some of the individuals on whom cures have been effected, he is at liberty to refer to. He likewise informs individuals he will not make their complaints known to any one except when he is permitted to refer to them—it being a misfortune, and young persons do not want their cases known.

Trusses repaired at the shortest notice.

☞ Ladies wishing for any of these instruments will be waited upon by MRS FOSTER, at any of their homes, or at the above place.

J. FREDERICK FOSTER, Agent.

CERTIFICATE FROM DR WARREN.

Boston, Jan 7th, 1835.—Having had occasion to observe that some persons afflicted with Hernia have suffered much from the want of a skillful workman in accommodating Trusses to the peculiarities of their cases, I have taken pains to inform myself of the competency of Mr J. F. Foster, to supply the deficiency occasioned by the death of Mr Beath. After some months of observation of his work, I am satisfied that Mr Foster is well acquainted with the manufacture of these instruments, and ingenious in accommodating them to the variety of cases which occur. I feel myself, therefore, called on to recommend him to my professional brethren and to the public, as a person well qualified to supply their wants in regard to these important articles.

JOHN C. WARREN.
j 8 eoplyi&oa

POETRY.

THE HAPPY DREAM.

BY RICHARD HOWITT.

I laid me down and slumbered,
And gladness filled my breast;
I dreamt that my days were numbered,
That my weary heart had rest;
And a loved fair girl whom I joyed to see,
Was the first with smiles to welcome me
To the land of the good and blest.

As she came, there was music on the air
With the motion of her wings,
That parted from her pinions fair,
Free as the gush of springs;
And the strains which arose and died around,
Were softer than twilight-mellowed sound,
More sweet than from earthly strings.

I turned with the pain of parting
From the few I left behind,
But that fair one's radiance darting,
Swept the shadow from my mind.
As I gazed on her beauty beyond compare,
Away was dissolved the pain, and care,
That had linked me to my kind.

I marvelled at the splendor
So pure and so intense,
Yet all subdued and tender
That it injured not the sense;
I marvelled at the coming bright,
Of that illimitable light,
Which was, I knew not whence.

Around were myriads soaring
With fadeless glory bright,
Whose natures were adoring
The fountain of all light:
And soothing o'er my spirit stole
These accents of the loved soul
That first entranced my sight.

"Thou hast left the realms of night,
Thou hast left the land of care,
Thou hast gained the abode of Love and Light,
The home of the good and fair;
Oh! blessed art thou such home to gain,
Where Rest is not the child of Pain,
Nor Joy is Sorrow's heir!'

I awoke, and pined to die,
For the light came thick and dull;
I pined on the wings of the dove to fly
To the land of the Beautiful:
I pined to sever the mind from the clay,
But the spirit within me forever would say,
"God's law man may not annul."

THE DEAD MARINER.

BY G. D. PRENTICE.

Sleep on—sleep on—above thy corse
The winds their sabbath keep,—
The wave is round thee—and thy breast
Heaves with the heaving deep,
O'er thee, mild eve her beauty flings,
And there the white gull lifts her wings;
And the blue halcyon loves to lave
Her plumage in the holy wave.

Sleep on—no willow o'er thee bends
With melancholy air,
No violet springs, nor dewy rose
Its soul of love lays bare;
But there the sea-flower bright and young
Is sweetly o'er thy slumbers flung;
And, like a weeping mourner fair,
The pale flag hangs its tresses there.

Sleep on—sleep on—the glittering depths
Of ocean's coral waves
Are thy bright urn—thy requiem
The music of its waves;—
The purple gems forever burn,
In fadeless beauty round thy urn;
And, pure and deep as infant love,
The blue sea rolls its waves above.

Sleep on—sleep on—the fearful wrath
Of mingling cloud and deep,
May leave its wild and stormy track
Above thy place of sleep.
But when the wave has sunk to rest,
As now 't will murmur o'er thy breast,
And the bright victims of the sea
Perchance will make their home with thee.

Sleep on—thy corse is far away,
But love bewails thee yet,—
For thee the heart-wrung sigh is breathed,
And lovely eyes are wet:
And she, thy young and beauteous bride,
Her thoughts are hovering by thy side;
And oft she turns to view with tears
The Eden of departed years.

A CHRISTMAS HYMN.

It was the calm and silent night!—
Seven hundred years and fifty three
Had Rome been growing up to might,
And now was Queen of land and sea!
No sound was heard of clashing wars—
Peace brooded o'er the hush'd domain:
Apollo, Pallas, Jove and Mars,
Held undisturbed their ancient reign
In the solemn midnight
Centuries ago!

'Twas in the calm and silent night!—
The senator of haughty Rome,
Impatient urged his chariot's flight
From lordly revel, rolling home!
Triumphal arches gleaming swell
His breast with thoughts of boundless sway;
What recked the ROMAN, what befel
A paltry province far away,
In the solemn midnight
Centuries ago!

Within that province far away,
Went plodding home a weary boor;
A streak of light before him lay,
Fall'n through a half-shut stable door
Across his path. He passed,—for nought
Told what was going on within;
How keen the stars, his only thought,
The air, how calm, and cold, and thin,
In the solemn midnight
Centuries ago!

Oh strange indifference! low and high
Drowsed over common joys and cares;
The earth was still—but knew not why;
The world was listening—unawares!
How calm a moment may precede
One that shall thrill the world forever!
To that still moment none would heed,
Man's doom was linked no more to sever,
In the solemn midnight
Centuries ago!

It is the calm and solemn night!
A thousand bells ring out, and throw
Their joyous peals abroad, and smite
The darkness—charmed and holy now!
The night that erst no name had worn,
To it a happy name is given;
For in that stable lay new-born,
The peaceful Prince of Earth and Heaven,
In the solemn midnight
Centuries ago!

MISCELLANEOUS.

[From the Christian Advocate and Journal.]

Mr Editor,—When in Leeds, England, Rev. Robert Newton presented to Mrs Fisk a small bust of Rev. John Wesley, said to be a perfect likeness of him at the time it was taken. A friend, in addition, procured for us the accompanying account of the circumstances and the occasion in which it is said the original of this likeness was taken. As the whole is very interesting and characteristic, I have herewith forwarded it for publication. If you think well of it, please to insert in the Christian Advocate and Journal. W. FISK.

Wesleyan University, June 21.

ANECDOTE OF THE REV. JOHN WESLEY.

Mr Dudley was one evening taking tea with that eminent artist, Mr Culy, when he asked him if he had seen his gallery of busts. Mr D. answering in the negative, and expressing a wish to be gratified with a sight of it, Mr Culy conducted him thither, and after admiring the busts of the several great men of the day, he came to one which particularly attracted his notice, and on inquiry found it was the likeness of the Rev. John Wesley. 'This bust,' said Mr C., 'struck Lord Shelbourne in the same manner it does you, and there is a remarkable fact connected with it, which, as I know you are fond of anecdote, I will relate to you precisely in the same manner and words that I did to him.' On returning to the parlor, Mr C. commenced accordingly:—'I am a very old man; you must excuse my little failings; and, as I before observed, hear it in the very words I repeated it to his lordship. 'My lord,' said I, 'perhaps you have heard of John Wesley, the founder of the Methodists.' 'O yes,' he replied; '*He—that race of fanatics!*' 'Well, my lord; Mr Wesley had often been urged to have his picture taken, but he always refused,—alleging that he thought it nothing but vanity; indeed, so frequently had he been pressed on this point that his friends were reluctantly compelled to give up the idea. One day he called on me on the business of our church. I began the old subject of entreating him to allow me to take off his likeness. Well, said I, knowing you value money for the means of doing good, if you will grant my request, I will engage to give you ten guineas for the first ten minutes that you sit, and for every minute that exceeds that time you shall receive a guinea. 'What!' said Mr Wesley, 'do I understand you aright, that you will give me ten guineas for having my picture taken! Well, I agree to it.' He then stripped off his coat, and lay on the sofa, and in eight minutes I had the most perfect bust I had ever taken. He then washed his face, and I counted to him ten guineas into his hand. 'Well, said he, turning to his companion, 'I never till now earned money so speedily—but what shall we do with it?' They then wished me a good morning, and proceeded over Westminster Bridge. The first object that presented itself to their view was a poor woman crying bitterly, with three children hanging round her, each sobbing, though apparently too young to understand their mother's grief. On inquiring the cause of her distress, Mr Wesley learned that the creditors of her husband were dragging him to prison, after having sold their effects, which were inadequate to pay the debt by eighteen shillings, which the creditors declared should be paid. One guinea made her happy! They then proceeded on, followed by the blessings of the now happy mother. On Mr Wesley's inquiring of Mr Barton, his friend, where their charity was most needed, he replied, he knew of no place where his money would be more acceptable than in Giltspurstreet Compter. They accordingly repaired thither, and on asking the turnkey to point out the most miserable object under his care, he answered if they were come in search of poverty, they need not go far. The first ward they entered they were struck with the appearance of a poor wretch who was greedily eating some potatoe skins. On being questioned, he informed them that he had been in that situation, supported by the casual alms of compassionate strangers, for several months, without any hope of release, and that he was confined for the debt of half a guinea. On hearing this, Mr Wesley gave him a guinea, which he received with the utmost gratitude, and he had the pleasure of seeing him liberated with half a guinea in his pocket. The poor man, on leaving his place of confinement, said, 'Gentlemen, as you come here in search of poverty, pray go up stairs, if it be not too late.' They instantly proceeded thither, and beheld a sight which called forth all their compassion. On a low stool, with his back toward them, sat a man, or rather a skeleton, for he was literally nothing but skin and bone; his hand supported his head; and his eyes seemed to be riveted to the opposite corner of the chamber, where lay stretched out on a pallet of straw a young woman in the last stage of consumption, apparently lifeless, with an infant by her side, which was quite dead. Mr Wesley immediately sent for medical assistance, but it was too late for the unfortunate female, who expired a few hours afterward from starvation, as the doctor declared. You may imagine, my lord, that the remaining eight guineas would not go far in aiding such distress as this. No expense was spared for the relief of the only surviving sufferer. But so extreme was the weakness to which he was reduced, that six weeks elapsed before he could speak sufficiently to relate his own history.

It appeared he had been a reputable merchant, and had married a beautiful young lady, eminently accomplished, whom he almost idolized. They lived happily together for some time, until by failure of a speculation in which his whole property was embarked, he was completely ruined. No sooner did he become acquainted with his misfortune than he called all his creditors together, and laid before them the state of his affairs, showed them his books, which were in the most perfect order. They all willingly signed the dividend except the lawyer, who owed his rise in the world to this merchant; the sum was £250, for which he obstinately declared he should be sent to jail. It was in vain the creditors urged him to pity his forlorn condition, and to consider his great respectability—that feeling was a stranger to his breast, and in spite of all their remonstrances he was hurried away to prison followed by his weeping wife. As she was very accomplished, she continued to maintain herself and her husband for some time solely by the use of her pencil in painting small ornaments on cards. And thus they managed to put a little aside for the time of her confinement. But so long an illness succeeded this event that she was completely incapacitated from exerting herself for their subsistence, and their scanty savings were soon expended by procuring the necessaries which her situation then required. They were driven to pawn their clothes, and their resources failing, they found themselves reduced to absolute starvation. The poor infant had just expired from want, and the hapless mother was about to follow it to the grave, when Mr Wesley and his friend entered; and, as I before said, the husband was so reduced from the same cause, that without the utmost care, he must have fallen a sacrifice; and as Mr Wesley, who was not for doing things by halves, had acquainted himself with this case of extreme misery, he went to the creditors and informed them of it. They were beyond measure astonished to learn what he had to name to them; for so long a time had elapsed without hearing any thing of the merchant or his family, some supposed him to be dead, and others that he had quitted the country. Among the rest, he called on the lawyer, and painted to him in the most glowing colors, the wretchedness he had witnessed, and which he (the lawyer) had been instrumental in causing; but even this could not move him to compassion. He declared the merchant should not leave the prison without paying him every farthing! Mr Wesley repeated his visits to the other creditors, who considering the case of the sufferer, agreed to raise a sum and release him. Some gave £100, others £200, and another £300. The affairs of the merchant took a different turn: God seemed to prosper him, and in the second year he called his creditors together, thanked them for their kindness, and paid the sum so generously obtained. Success continuing to attend him, he was enabled to pay all his debts, and afterwards realized considerable property. His afflictions made such a deep impression upon his mind, that he determined to remove the possibility of others suffering from the same cause, and for this purpose advanced a considerable sum as a foundation fund for the relief of small debtors. And the very first person who partook of the same was the *inexorable lawyer!*

This remarkable fact so entirely convinced Lord Shelbourne of the mistaken opinion he had formed of Mr Wesley, that he immediately ordered a dozen of busts to embellish the grounds of his beautiful residence.

[From the Calcutta Christian Observer.]

THE GERMAN WATCHMAN'S NIGHT-SONGS.

An example of primitive simplicity and piety exhibits itself in a custom yet maintained in many towns of Germany, where the watchmen, in calling the hours of night, are in the habit of singing a verse or more of a canticle associating with each revolving hour some scriptural sentiment, doctrine, or example, and to which the Christian, who may chance to hear the call of the guardian of the night, is affectingly invited. Conceiving they might be acceptable to the readers of the Calcutta Christian Observer, the following English version has been made of a translation furnished by a German missionary brother in the mofussil. They pretend to no merit, but that of strict adherence so the sentiments, and, as far as the metre would permit, to the expressions of the original. Many a Christian, in the wakeful hours and silence of night, might both profitably and happily employ a few moments in repeating or singing these simple chants, and so be enabled practically to realize the experience of one of ancient days in praising Him who giveth 'songs in the night.'

N. B.—The German hour-calls commence at seven in the evening, and continue till five in the morning, *i. e.* from sunset to sunrise. Hence there is no chant for 6 o'clock.

THE GERMAN WATCHMAN'S HOURLY NIGHT-SONGS.

At 7 o'clock he sings—
Neighbors! list, ye young and old;
Seven the bell of love has tolled:
Seven times seventy forgive
A brother's trespasses—and live:
The gracious Savior's blest command
Who heed—in judgment's hour shall stand.

At 8. Neighbors, list ye, &c.
Eight, &c.
Eight faithful souls alone were found,
When by the flood the world was drowned;
O Savior! when it melts with fire,
May we to happier seats aspire!

At 9. O list ye people, young and old!
Nine hours the bell of night has tolled.
Nine thankless sinners, Christ complained,
Of ten his mercy healed, remained.
O child of man! with horror flee
Ingratitude's impiety.

At 10. O list, &c.
When Sodom's swift destruction came,
Ten righteous, Abram could not name;
Oh! when the judgment hour draws near,
May we in Jesus saved appear!

At 11. O list, &c.
In the eleventh hour were found
Some who then heard the joyful sound,
'Go, though late, and work and live.'
Oh! Lord, to us such mercy give!

At 12. O list, &c.
Twelve hours in each short day pass by:
O man! remember thou must die!
Each bell that tolls, proclaims aloud—
'Prepare thee, mortal, for thy shroud!

Or this—

Twelve were the chosen of the Lord,
To spread abroad, in sweet accord,
The message of a Savior's love,
And call to worlds of bliss above.

At 1. O list, ye people, young and old!
One hour the bell of morn has tolled:—
One thing is needful above all:
Blest Jesus! hear the suppliant call;
On us that good supreme bestow,
And thee still present here to know.

At 2. O list, &c.
Two paths, O child of man invite—
Our hearts, blest Lord! to choose the right,
Thy gracious influence dispose:
And shun the way to endless woes!

At 3. Hail Father, Son, and Spirit, three!
Our grateful hymns we raise to thee,
Who sweetest mercy dost accord,
Thrice holy, holy, holy Lord!

Or this—

Three persons one in power divine—
Do, in the Godhead's glory shine;
And three in one, the just command,
O man! thy worship pure demand.

At 4. O list, &c.
O man! to thy own heart give heed—
Four various soils receive the seed
Of gospel truth profusely sown;—
In which is *thy* resemblance shown?

At 5. O list, &c.
In Jesus' suffering frame imprest,
Five grievous wounds attract our eyes;
Through them, to endless life and rest,
Shall purified believers rise.
The day comes on, the dawn grows bright;
O Jesus in thy glory shine;
Shed on our hearts celestial light,
And raise us to the life divine!
And sin's drear night to gloom no more;
Chase all its miseries from each breast;
And, when Time's weary hours are o'er,
Admit us to eternal rest!

For this last, on *Sunday* morning is substituted the following:

O list, &c.
Christians, Brothers, wake, arise!
The Sabbath dawn, lights up the skies—
With glad, harmonious, sweet accord,
O! hail it holy to the Lord!
So morning star, more pure and bright,
Shall shed upon your hearts its light!
Rejoice! a Sabbath morn draws nigh,
When from a world of woe we fly;
And mount to glorious realms above,
To mansions bought by Jesus' love;
The supper of the Lamb to share,
And pass an endless Sabbath there!

SKETCH AT SEA.

[Translated from De la Martine's Tour in the East.]

At length the Captain, holding a nautical watch in his hand, and looking silently towards the east for the precise moment when the disk of the sun, partly refracted, seems to kiss the wave, and to float there a moment before sinking beneath it completely, elevates his voice, and exclaims, 'To Prayer!' The conversation subsides, the plays cease, the sailors cast into the sea their yet lighted cigars, they doff their Greek caps of red wool, hold them in their hands, and kneel between the masts. The youngest amongst them opens the prayer-book, and chants the 'ave Maria stella' and the litanies, in tones tender, plaintive, and subdued, which seem to have been inspired by the sea, and that sleepless melancholy which is born at the declining hours of day, when all the souvenirs of earth, of their cottages and hearths, ascend from the hearts into the thoughts of those simple men. Darkness is about to descend upon the billow, and envelop until to-morrow, in its dangerous obscurity, the path of the mariner, and the lives of so many who have Providence alone for a beacon, and the invisible hand which sustains them on the wave for an asylum. If prayer were not born with man, it is here that it would have been invented by men: alone with their thoughts and frailties, in presence of the abyss of the heavens, where the vision is soon lost, of the abyss of the seas, from which a fragile plank alone divides them; amid the roaring of the ocean, which thunders, hisses, howls, and sounds as with the voices of a thousand ferocious beasts; amid the violence of the winds, which make their shrill sounds amid the ropes; at the approach of night, which magnifies every peril, and multiplies every fear. But prayer never was invented; it was born with the first sigh, with the first joy, with the first pain, of the human heart, or rather man was created for prayer alone; to glorify God, or to implore him, was his only mission here below, every thing else perishes before him, or with him; but the song of glory, of admiration, or of love, which he raises to his Creator whilst passing on the earth, does not expire; it mounts on high, it reverberates, from age to age, in the ear of God, as the echo of his own voice, as a reflected ray of his own magnificence; it is the only thing which can be completely divine in man, and which he can exhale with joy and pride; for this pride is an homage to Him who alone can receive it, to the Infinite Being. Scarcely had these thoughts, or others which resembled them, been silently considered, when a cry of Julia came from that part of the vessel which looked towards the East. A conflagration at sea! A ship on fire! We hurried to see that distant fire on the waves. In reality, a large spark of fire floated on the sea towards the East at the line of the horizon; then, in a few moments slowly ascending, and growing rounder as it increased, we discovered the full moon, inflamed by the vapor of the west wind, and emerging gently from the waves, like a mass of heated iron, which the smith draws from the furnace with his tongs, and suspends over the water in which it is to be extinguished. In the opposite portion of the sky, the disk of the sun, which had just descended, had left the East like a bank of golden sand on the shores of some unknown land. Our eyes wandered from one direction to another between those two magnificent spectacles of nature. By degrees the brilliancy of the double crepuscule was extinguished; myriads of stars were born over head, as if to trace a path for our masts vibrating between them; the first night-watch was ordered, every thing which might obstruct the manœuvres of the crew was put aside, and the sailors came alternately to the captain and said, 'may God be with us!' I continued to walk for some time in silence on the deck; and then descended, returning thanks to God in my heart for having allowed me thus to see this unknown face of Nature. My God! my God! to see thy works under all their forms, to admire thy grandeur on the mountains or on the seas, to adore and bless thy name, which no language can adorn—this alone is to live! Multiply our days, to increase love and admiration in our hearts! Then turn the leaf, and teach us to read in another world the endless marvels of the book of thy magnificence and thy goodness.

Nat. Intelligencer.

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